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RELIGIOUS MISCELLANY.

From the Missionary Herald.
AN ADDRESS TO THE PATRONS & FRIENDS
OF THE AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.
(Continued.)

The dying address of Mr. Hall appeared to make a deep impression upon the minds of multitudes, in every part of our land; and the universal cry from all quarters has been, that the *Bombay mission must be sustained*. Doubtless many have followed up their declarations by corresponding actions; and some instances of distinguished liberality, as a consequence of that forcible appeal, have come to the knowledge of the Committee. But how many thousands are there, who have given their admiring testimony to the burning eloquence and the irresistible arguments thus addressing them from the grave of a departed missionary—who have said, that the Board, ought immediately to send aid to that bereaved band of laborers, with new and redoubled energy, to reach the minds of twelve millions of immortal beings, now rendered more or less accessible to evangelical influence; and who, after this assent to the claims of the mission, and this pressing of duty upon the Board, have not contributed a single dollar to furnish the indispensable means of doing that, which, as themselves declare, ought to be immediately done? And how many thousands of others are there, who, after making similar declarations, have not, in any degree, increased their small and irregular contributions, the measure of which was fixed under far other circumstances than now exist, and with less distinct views, than now prevail, of the greatness and glory, and success of the missionary work? It seems peculiarly necessary that all these persons should be distinctly informed, that the delay in reinforcing the Bombay mission, which has existed in past years for want of missionaries, is now likely to be prolonged for want of money. Is it possible, that this great and wealthy, and highly favored American community, in which so many benign effects of the Gospel meet the eye and touch the heart every day, should not be able to send forth others to hold up the standard of the cross, when the hands which have sustained it through years of peril and of arduous conflict with the great adversary, have relaxed their grasp, not from fatigue, not from discouragement, but only in the last hour of dissolving nature?

And when the Committee look to the Sandwich Islands, and see the number of missionaries lessened as the consequence of sickness, so that some stations must probably be relinquished,—stations, where thousands of natives gladly hear the Gospel;—and when they hear the voice of other thousands, in every part of the islands, pleading for spiritual teachers, who shall bring the torch of salvation into their benighted borders;—and when the necessity of having a well organized Christian community, at the principal places on the islands is considered, not only for the direct improvement of the natives, but to limit the pernicious influence, and restrain the brutal violence of outlaws from Christian countries;—when these things are brought clearly before the mind, and made the subjects of prayer and deliberate consultation, how can the Committee help feeling a strong desire to send a reinforcement hither, at the first favorable season? Such a season will return early next autumn. And shall these thousands, suffering under a complication of vices, which the Gospel alone can cure; sunk in a depth of degradation, from which the Gospel alone can raise them; held by Satan in a bondage, from which Christ alone can vindicate them;—shall they be left to perish without light and without hope, because the expense of sending and maintaining a few additional laborers cannot be borne?

Many contributors to the missionary cause may be disposed to inquire, "How then shall we know when the present exigency has ceased; and when the Board is able to proceed in supplying the missions now existing, without embarrassment and without anxiety; at least so far as pecuniary resources are in question?" This is a natural inquiry; and, for several reasons, it should receive an answer, which needs not to be repeated every month.

Although the Committee neither possess nor desire the power of directing or controlling the religious charities of their brethren, otherwise than by presenting unquestionable facts, sound arguments, and Christian motives; and although they do not presume, in any case, to fix the sum, which any one of their brethren should appropriate to these objects; yet they feel bound to state, that the present embarrassments will not be removed, unless the monthly list of donations for several months in succession, shall show the average amount of receipts to be ten thousand dollars a month. And they have no hesitation in adding, that Christians in the United States, who have already patronized the missions of the Board, owe it to themselves to see, that the average of the monthly donations should never hereafter fall below that sum. There are in Great Britain three missionary societies, all relying upon the aid of those, who believe that men must be born again, before they can see the kingdom of God, and all intently engaged in sending the Gospel to the heathen. Each of these societies, for several years in succession, has received an annual income of \$150,000, gradually rising above that sum from year to year; and during the year before the last anniversary, which included a period of pecuniary distress unparalleled in that kingdom, the contributions for supporting missions were augmented;—a grand exemplification of the firm hold which this cause has gained upon the affections of British Christians. There are several other societies engaged in the same cause, promoting it with great zeal and success, and receiving a generous support. But of the three, to which special reference is had, it is believed that not one of them can depend upon the support of so numerous, or so wealthy, a community of Christians, as are to be found in this country. Not one of them can appeal to so many well educated evangelical ministers, as are churches; or to so many private Christians not and not straitened for the means of meeting their ordinary expenditures, as are to be found enjoying the ministrations of these pastors. Why, then, should American Christians be willing to follow, at so humble a distance, the noble example, which is set in the land of their fathers? Why should they not outrun, as they will soon be able to do, all that has yet been achieved by any single generation of men, since the age of

the Apostles? There is, indeed, in some of our cities and towns, a little circle of devoted men and women, who would not suffer by a comparison with any similar portion of the British public even, either as to the extent of their benefactions, the perseverance of their efforts, or their pious attachment to the cause. But have professors of religion generally put forth their strength to this work? Have they labored for it, as for a highly valued object? Have they preferred the success of missions to their chief joy? Have they endeavored to enlist others in this noble and most beneficent undertaking? Have their actions corresponded with their prayers, their professions, their pledges, or their avowed wishes and expectations? If all these questions could receive a satisfactory answer, there would have been such a supply of means, from the voluntary and cheerful offerings of the pious and the liberal, as would have conveyed spiritual life and peace into many lands as yet unvisited by the Gospel.

When the Committee ask for additional resources, it is proper to renew the assurance, which has always been implicitly given and understood, that the appropriations to meet the various engagements of the Board, are made with a solemn and conscientious reference to the inquiry, *How can the most good be done, in the different fields of missionary labor, at the least expense?* Or, *How can the means furnished accomplish the greatest amount of good?*

In answering this inquiry, the Committee are doubtless liable to err; and it would be high presumption to suppose they have not erred more than once; but they can truly say, that they seek for information, with reference to this subject, from every quarter, that they endeavor to profit by experience; and that they are in the constant habit of asking for wisdom from above to guide them in discharging every part of their official trust.

After this frank disclosure, and this direct appeal, it is proper to recommend several measures which, if generally adopted, will not only afford present relief, but give a new impulse to all the evangelical exertions in our country. These measures may be arranged under the following heads.

1. Let the organization of the friends of missions into associations and auxiliary societies, so far as it has been effected, be thoroughly pursued. In order to this, the annual collections should be made exactly at the proper time; that is, at the expiration of each year, reckoning from the date of the first payment. As the numerous associations were organized at different seasons of the year, the annual payments will be coming in, from different quarters, in the course of every month; so that a constant supply will be afforded. But delays, in reference to periodical claims of charity, are extremely natural. Their influence, however, on the whole system of operations, is depressing, and discouraging, to an alarming degree. All who are awake and alive to their duties;—(and who should not be awake and alive?)—ought not to indulge themselves in procrastinating an attention to these duties for a single day. It is an easy matter for a contributor to suffer his religious charities to fall into long arrears. But it is not an easy matter for a missionary among barbarians to live without food, when his supplies are exhausted; or without clothing, when his garments are worn out. It is a serious thing, for rising schools, in heathen countries, to be abandoned, for want of the accustomed means of supporting them; and for the press to stand idle, for want of paper, in the midst of a population clamorous for books.

While punctuality is urged upon the mass of contributors, in regard to their payments, the secretaries, treasurers, and collectors will excuse the Committee for pressing upon them, with affect to exact attention to their duties. It surely will not be said, that the labor, and the care, and the exertion are too great. This is supplanting the whole cause at once. For if the resources of the Christian community cannot be called forth, with the aid of a simple and popular organization, they cannot be called forth without this aid; and if there is not public spirit enough to collect and concentrate the otherwise feeble and divided efforts of individuals, it would seem hardly possible to attempt any thing on a large scale for the salvation of men.

It should also be the constant aim of all, who justly appreciate this object, to increase the amount collected, till it shall have risen to a much higher standard, than has prevailed hitherto;—to a standard, which shall have been evidently formed, under the powerful influence of Christian principle, and with a steady reference to the eternal world.

2. Another proposal, which the Committee would respectfully make to their brethren, is this, that they should sit down, and deliberately consider this subject, with reference to their past contributions. There are those, doubtless, who are their number very small, who after a particular scrutiny, will be confirmed in the opinion, that they have treated the cause of missions, as it becomes enlightened men and women to treat a great and noble cause, which has a claim upon their best affections, and demands their strenuous efforts. Are there not others, who must pass a different sentence upon themselves; and who cannot avoid the conclusion, that, for the accomplishment of a purpose dear to their hearts,—for obtaining a personal gratification,—they should cheerfully have given five or ten times as much, as they have contributed to send the Gospel to the ends of the earth? If any should be conscious, that this is the case in regard to them, does not the present occasion call for an immediate revision of the matter? And will they not deem it a privilege to make up past deficiencies by a prompt remittance, either through the established channels of communication, or directly to the treasury of the Board?

3. It may be fairly presumed, that, among the multitudes, who will read these paragraphs, there are not a few individuals, who have done nothing for the benefit of the heathen, or whose contributions have been so small, and so infrequent, as scarcely to be remembered; and who, notwithstanding, rank themselves among the decided friends of missions, always praise the self-denial of the missionaries, and appear to rejoice in the good which is accomplished. Is it altogether consistent? If all the friends of missions were to limit their patronage to the expressions of warm attachment and cordial approbation, would not this be, in the language of scripture, *to love in word, and in tongue, and not in deed and in truth?* And would not the extinction of the light which now begins to shine in so many dark places, be the immediate consequence? Let every person, then, who gives the sanction

of his voice to the missionary enterprise, and has given nothing else, hasten to add the sanction of a spirited example.

4. Much is to be done, in the way of directing patronage to this object, by friends in their intercourse with friends, and neighbors with neighbors. How many are there, who could enlarge the circle of missionary influence, and enlist new strength in the cause, by simply making it as prominent a subject in conversation, as its dignity and importance deserve? In using such an influence, as is here recommended, there are no drawbacks,—nothing to detract from its salutary tendency, nothing to give pain on reflection, even in the most solemn circumstances, and in the hour of death.

To conclude, the design of bringing all men to the knowledge of the true God, and to faith in Jesus Christ, is so benevolent in its character, so distinctly authorized by Scripture, so efficacious in its bearing on the happiness of man, that it invites scrutiny, and is not afraid of the closest investigation. It boldly challenges the support of all, who love the Saviour of lost men, or claim to be numbered as his disciples.

Boston, Jan. 26, 1827.

For the Boston Recorder and Telegraph. CLAIMS OF NEW ORLEANS.

In enkindling a becoming zeal in favor of great and indispensable plans of beneficence to a miserable world, it is not possible that some less dazzling, though very important object of charity, has been left in obscurity? The moral and religious condition of New-Orleans has ever been represented as deplorable. But while other places excite the commiserations of Christians, this has been entirely forgotten, or treated with far less attention than its importance deserves. Hundreds may be heard pleading for them—the anxious ear listens to hear some one publicly pleading the cause of this; but it listens almost in vain. Though the emporium of the Western States, and the well known seat of immorality, it has been 20 years under the government of the United States, and no effort made worthy the object. Philanthropists seemed to have looked that way, much as an astronomer of old time would glance his eye over a very distant star, which though apparently of little importance to us, is found to be no small appendage to another part of creation. So this city, small as it is compared with the millions of Asia, appears when accurately viewed in its connections, to have more influence on the moral state of the world than its size at first sight would suggest.

In suggesting the claims of the place, I shall endeavor to notice briefly its *quants and local situation*.

A recent communication to which I am indebted for most of the facts I shall mention, states, that of the near 50,000 inhabitants and residents, about 100 or 150 give evidence of being real Christians. This sight is cheering in the same sense of the seven thousand of Israel, who bowed not the knee to idols; and is nearly all the relief the eye has in surveying the morals of the place. The fascinations of dissipation, and the allurements of foreigner's bithers; you may see the peculiarities of the several nations of Europe, acted off in the same street, and the vociferations of each in his vernacular tongue grate the astonished ears of a stranger. These, with the native inhabitants in general, make their chief concern to amass wealth and enjoy life,—constantly, seven days in a week, paying devotion to money or pleasure. Is more proof of their wretched moral state needed? Were it called for, I would speak of the crowded theatre, the frequented gambling houses, a source of revenue to the state, the tipping shops, and other haunts of dissipation. I would show how the giddy mortals whirl in these eddies of vice and ruin, even on the Lord's day; yes, see those hallowed hours, profaned by them in trading, jaunts of pleasure, drunkenness, and debauchery. But they are nominal Christians. Alas! a complete illustration of the name without the reality! In practice, infidels! Listen while the more intelligent Catholics of the place tell you their religion is *folery*, which they support because they have no better; and witness an ignorant creature, with much apparent devotion visiting a stately edifice of worship; unable to read, see him open his gilt-prayer book, perhaps bottom upwards, fasten his eyes, and move his lips, though an hundred pages from the place which is chanting. This done, he retires to some scene of dissipation, for, says he, "God designed that we should be cheerful." How totally inadequate are such conceptions of the doctrines and duties of Christianity.

The picture is but half complete yet. In one Protestant church at least the scene is scarcely more congenial with pious emotion. Go there, and you will hear cool dissertations on the beauty and excellence of morality. You will learn the importance of mental improvement, how contemptible money, and the worldling are—what wonders Julius Caesar and Alexander wrought—the value of Botany, Astronomy, Geology and Metaphysics—the murderous and dogmatical disposition of Calvin—the ignoble character of the clergy of New-England, and the like. Once in a year, indeed, the minister, after humbly intreating for favor, by an apology for introducing so unwelcome a subject, preaches on the future misery of the wicked; but at other seasons, nothing is said of regeneration, repentance and faith—nothing of the terrors of hell, and the unfading glories of heaven.

It is unnecessary to say, such teachings are inadequate to produce a reformation of life. Consequently iniquity flows on uninterrupted;—the people in a dense column are dropping into remediless ruin. Annually the angel of death hurls his shafts;—then the hundreds of his victims call to mind that eternity which they had locked out of their contemplations,—despair ensues—the mortal part expires—but—where is the soul!

Take a single instance. A beloved son, fostered in the arms of parental piety, quits his home for this place. Here he imbibes that moral contagion—which corrupts and gangrenes every Christian principle inculcated in parental instruction. Once, he had some reverence for religion; now, he ridicules the idea; and becomes the votary and victim of vice. On a sudden, pains seize him—the arrows of the destroyer stick fast—death, and the day of righteous retribution stare him full in the face. He has denied the religion of his pious parents—has no faithful minister to direct his trembling soul—a Bible, perhaps he has—but the tossings of disease forbid to read. He tries to pray—some vague notions fleet across his imagination, of God whom he has despised—of the Saviour, he has crucified afresh—he groans in utter despair. O! there is no hope for him.

I have said enough to give some faint idea of the spiritual wants of the place; the reality would strike the mind with more vividness than a description. To weep over it merely, is idle. The exertion of the case demands not that sickly strenuous and unremitted exertion. Can an American Christian witness this scene of moral desolation unmoved, and longer leave these perishing souls, groping in darkness? In this land, boasting its religious as well as political privileges, shall a city longer exist, whose morals a *heaven* might blush to own? And shall such ruinous principles corrupt the next generation? All must say, no. An effort must be made to rescue it from the verge of hopelessness over which it is even now poisoning.

In the next place, I proposed to consider the locality of the place. I do this in special reference to the influence its locality necessarily imparts to it. It is the great mart of the western country. Nearly 100 steam-boats visit it twice each year from the principal towns on the Mississippi and its tributary streams; and these return home, carrying the moral pestilence of the metropolis. New villages are yearly rising—and soon the valley of that great river will support millions of inhabitants, whose characters will be tinged by intercourse with the city. Let every man, who pleads for Indiana, Illinois, and Missouri, think of this, and make his peroration at least in behalf of New Orleans. Would you evangelize these states while this object is neglected? Possibly it may be done; but it will be like overturning the Andes with a lever of disadvantage. Efforts to build up churches and introduce learning will be constantly impeded, by effusions of vice from that source. Let pious men be stationed there at the fountain, and not on the streams alone, so that with God's blessing both may become pure.

If this city had as many devoted Christians in it in proportion to its population, as New-York has, it would be a powerful engine to co-operate in spreading the Gospel. The breezes would waft from a score of decorated spires the solemn chiming of the church going bell. Truth would be preached in its purity. Bible, tract, and missionary societies would spring up and yield a rich supply for the destitute in other places. For men, who expend \$200,000 in one winter for balls and masquerades, will open their coffers when once interested in the prosperity of the church.

Its influence would exceed the limits of the United States. It is contiguous to Mexico, and has frequent intercourse with Cuba and South America, and might operate on them to best advantage. A beam of light would break forth from it to enlighten the millions of these dark places of the earth, and disperse the mcrencies of Catholicism before the shining of real Christianity.

Viewed in this light, is not this spot as important with respect to its moral influence, as any on this continent? Yet it is enveloped in thick darkness. What hinder a concentrated effort being made? Says one, the climate will produce speedy death; and ought a man to sacrifice his life? It is a fact life may be cut short by residence there; still, the notions of the eastern and middle states are erroneous. Several persons from Connecticut, have lived in the city ten years steadily and enjoyed health. But admitting the position of the object, is his inference correct? Our Lord says, "Go ye into all the world and preach the Gospel." The Apostles embarked in Christian service, without inquiries into the climate, or the mechanics of the climate, or the influence of the climate on the human body. And shall Christians, who like Paul ought to rejoice in tribulations—shall they, professing a readiness to live or die in the Redeemer's service, forbear to cope with an atmosphere which a worldly man can endure? An Apostle never would mention such an objection, and well may any Christian blush who makes this his sole excuse.

Another says, the means cannot be obtained. My limits will not permit a full elucidation of this point, and I will dismiss it by simply remarking, that the analogy of all similar cases, teaches us that the impediment arising from a deficiency of funds will be removed, as soon as men of a proper character manifest a willingness to go.

Men are wanted there, ardently attached to the cause. Oh, for preachers who might possess the revived spirit of Luther, to blow the trumpet of war against the mother of abominations—who can cheerfully renounce the medals of orators, and laurels of poets; and forego the allurements of wealth and pleasures of friendship to bear the cross of Christ and save souls—who can say, let our monuments be the benedictions of converted sinners;—and let the whispers over our graves be the accents of grateful piety. Before such men, the mists and clouds of sin will disappear—and the streams of light shoot across the dark places of the world, disclosing the beauty and splendors of a new creation. Such are the men for this field. Under the culture of such men, that soil, on which thorns and nettles now grow, would ere long become a beautiful garden, springing up with fragrant spices, imparting health to every breeze.

E. B. R.

For the Boston Recorder and Telegraph. WICKED TRIFLING.

Messrs. Editors.—I frequently hear the charge of *inconsistency* brought against the fundamental tenets of Trinitarians, as if those who are constantly wielding this weapon were perfectly free from it. I frequently hear too the syren song, "that if a man is sincere in his belief all will be well," whatever that belief may be. The clerk in the counting house could with ill grace allege as an excuse for repeated mistakes, that he sincerely believed his accounts were kept correctly, when he thought it not worth his trouble to enter into a particular examination of them. Much is said of the wisdom of the world; and of the folly of believing what cannot be fully comprehended. Now, Messrs. Editors, no one would be more reluctant to deprive a man of reasoning on religious subjects than myself. I would never take from him this invaluable talent, committed to his keeping by his God. After reading a discourse delivered at the dedication of a Unitarian church in New-York, I without hesitation came to the conclusion, that if the Unitarians as a body were ready to subscribe to the sentiments there promulgated, the charge of *inconsistency* so frequently and tauntingly bestowed on the orthodox, would return on them. Tremblingly pass over the *ridicule* cast on the atonement by the author of that discourse, and would merely remark, that to his master, even Christ, he standeth or falleth. Permit me however to offer a few remarks to those who greedily subscribe to

any new thing if it comes from a distinguished man, without examining for themselves to see "whether these things are so." How could a merciful God send his well beloved Son into the world, to be crucified in a manger, to pass through a lapse of thirty three years a stranger to a smile, and at last, to close his earthly existence under circumstances unparalleled in history? Was all this inflicted on "one who spake as never man spake," for nothing? Alas you are told so; you have the idea of an infinite atonement though Christ brought into contempt! You are told, in language too plain to be misconstrued, that the sufferings and death of Jesus of Nazareth, were useless, that you need not his atonement, that your sins are so few and so small, as to require no sacrifice for them. After what has been already advanced, I should not be at all surprised, were I to hear the introduction of sin into the world, as a *culpa*; if the information we have so simply and plainly revealed of sin and death being brought into the world in consequence of a single transgression by our first parents, should be brought into contempt, merely because we cannot comprehend the purposes of the Almighty. There is but one step further to go, and that is not to believe in a God, for the reason that we cannot see how it was possible for him to exist without a beginning, and without a Creator. In conclusion, I would say to all, trifle with any thing else, with *everything* else, but with the word of the living God.

STEPHEN.

*It has already been ridiculed.—Eds. Rec. & Tel.

RELIGIOUS INTELLIGENCE.

REVIVALS IN ONEIDA COUNTY, NEW YORK.
From "A Narrative of the Revival of Religion,
in the county of Oneida, New-York, in the year
1826."

[We have received a copy of this work; and shall select such portions of its contents, principally articles of intelligence, as we think will be interesting to our readers. The work was prepared by Rev. Messrs. J. Frost, M. Gillet and N. Coe, a committee appointed by the Presbytery of Oneida. It consists of the Narrative, comprising 34 pages; Remarks on the character of the Revival, 5 pages; Means which appear to have been best in promoting it, 7; an answer to the question, What can be done, to sustain and increase the spirit of religion in our churches, 15; and an Appendix, of 26 pages. We have already republished the substance of the account given of the revival in Utica, obtained through the medium of the Western Recorder. Those which we now present, will be taken with some abridgements and omissions; but will occupy a column or two in our paper for three weeks.]

VERNON.—In this town there are two Presbyterian Societies, designated by the names of Vernon Centre, and Mount Vernon.

Vernon Centre.—The Rev. Mr. Barton, under whose labors the revival in this place commenced, being absent, the following facts were communicated by a respectable member of the church in September last:—

The revival commenced here in August 1825. The number of hopeful converts is not far from one hundred and sixty-four. The number admitted to the church is one hundred and three. Twenty-seven of these are heads of families. The converts are among all classes and all ages, from 8 to 70. The youngest admitted to the church is about ten years of age. Several of these formerly professed to believe in Universalism, and two were Roman Catholics. Only one among the hopeful converts, to my knowledge, has turned back.

Our meetings of inquiry have been continued up to the present time, and of late have much increased in numbers and solemnity. Several instances of conversion have recently occurred. Appearances are favorable, and we are still hoping to see great things among us.

Mount Vernon.—The following particulars are from the Rev. Calvin Bushnell, pastor of a Presbyterian Church, received about the 1st of October:—

The revival commenced among my people about the middle of November, [1825.] It was gradual, and did not become general, till the latter part of December. The number of hopeful converts is about one hundred and forty. Fifty nine have united with the Presbyterian church; about thirty with the Baptist church; and some with the Methodists. A number have not yet united with any church.

The revival, at its commencement, was characterized by a remarkable tenderness of spirit among Christians, and a disposition to confess their faults one to another. There was a season of great searchings of heart, such as I have never before witnessed. Many old professors were so tried as to give up their former hopes, and, as it was said, obtained new ones. The work was also characterized by a more ardent and persevering spirit of prayer, than I had ever before witnessed.

WESTMORELAND.—The Rev. Mr. Crane being absent on a journey for his health, the following facts were communicated in Oct. by a respectable young man, a member of Hamilton College, who spent some time in this place during the revival.

During the summer of 1825, the state of religion in this town was very low. A dark and gloomy cloud had gathered, and was hanging over it with discouraging aspect. The wicked had become bold in their transgressions, and the friends of Zion had "hung their harps upon the willows." While in this situation, the joyful tidings came, that the church at Vernon Centre was enjoying "a refreshing from the presence of the Lord." A few went over to see, and returned with a new spirit. Christians began to pray with more fervor. About the 1st of November, the church set apart a day for fasting, humiliation, and prayer. The searching influences of the Spirit were felt by many of the brethren and sisters. Our conferences and prayer-meetings soon became crowded and solemn. Numbers were deeply convicted, and the work of grace steadily progressed through the winter. The instructions of the Sabbath School have been blessed. Eight of the teachers, and 34 of the scholars, have become pious. The whole number of hopeful converts is about eighty. Sixty have united with the Presbyterian church; and a few with the Baptists and Methodists. The work, we believe, has not wholly subsided. There are Christians who are pressed in spirit, and pleading with importunity that the Lord would continue his work of grace.

SKENANDIAH.—The Revival in Vernon extended to the little church in this place, under the preaching of the Rev. Phineas Robinson, who in September communicated the following facts:—

The village of Skenandiah participated in some degree in the divine influence which has of late been so signally enjoyed. The heterogeneous character of its population renders it an unpromising field for moral cultivation. Mr. R. notices the means employed, from time to time, and thus concludes:—The number of hopeful conversions were indeed few, in comparison with the harvest of souls gathered in many larger societies. About fifteen is the probable number. Most of these were heads of families, from 30 to 40 years of age. When it is considered, that this little number was gathered from a small obscure village, which had enjoyed few religious privileges, the most of them were heads of families, training up a numerous offspring; that most of them were Dutch families, without an English education, and never before visited by a clergyman with a view to their spiritual interests—the heart of piety will surely derive no small pleasure from the fact, that this little number have been translated from the kingdom of darkness into the kingdom of God's dear Son.

WESTERN.—The following facts respecting the revival in Western, were furnished by the Rev. George W. Gale, who on account of his health, removed there a little more than a year ago, and whose counsel and occasional labours have been a great blessing to the people:—

The moral condition of this town, which has always been dark, was unusually so previous to the late revival. People might be seen in almost every direction, pursuing their business or their pleasure on the Sabbath.

On the last of September, 1825, the revival commenced under the labors of an Evangelist. After twelve weeks, his labors were required in other places, and there was only occasional preaching in W. The narrative proceeds:—

But meetings on the Sabbath have been kept up, and prayer-meetings in the week in different parts of the town. Convictions and conversions through the winter and summer have been frequently occurring. The number of converts in this town, and that part of Lee where the people attended meetings here, is supposed to be about one hundred and forty. Thirty-seven have united with the Presbyterian church on confession of faith; a number with other denominations; and many have not yet united with any church.

The great variety of denominations in this town has seemed to distract the minds of those who have indulged a hope of an interest in Christ, and prevented many from uniting with any church. This, together with the prevalence of universalism, unitarianism, deism, great ignorance of divine things, and the habits of utter neglect and even contempt, with many of the institutions of religion, present powerful obstacles to the progress of vital godliness. The moral aspect which this town has presented, and which it still presents, and must for generations to come, speaks more than volumes could, the importance of "Home Missions," and of making the earliest efforts to establish the preaching of the gospel in every settlement in our country. It is now more than thirty years since this rich and populous town was first settled, and only nine years since the Presbyterian church was organized, and a house erected for public worship; and this was done through the labors of a missionary. The means which God has blessed here, have been similar to those employed in adjacent places. Prayer has been signally answered. While Christians have been praying, convicted sinners have frequently found peace in believing. Most of those who give evidence of reconciliation to God, are among that class who have revered the institutions of religion, and the greater part are among the young. Several are quite young, even down to ten years of age. Most of them were religiously educated. A few advanced in life give satisfactory evidence of a saving change, which, while it shows the danger of delay, teaches us not to limit the grace of God, nor wholly to despair even of the aged.

One instance has occurred in this town worthy of notice. It is the widow of the late General Floyd, who was known as a revolutionary officer and signer of the declaration of independence. The General was skeptical on the subject of religion. Mrs. Floyd, till of late, entertained similar views. For a year or two past, her sentiments have changed, and she has felt the importance of an interest in the Saviour. But it was not until the late revival, that she had been enabled to cast herself upon the grace of a Saviour. And now, with a mind remarkably preserved and vigorous, though nearly eighty years of age, and perfectly blind, she grasps firmly the promises of God, and rejoices in the hope of salvation through the Redeemer.

LEE.—The revival extended from Western into Lee. The following facts were communicated by the Rev. Mr. Snow, in Oct:—

The revival commenced here about the first of January. Many young people were deeply impressed under the means of grace. Requests for the prayers of Christians, from those under conviction, were frequent. At a prayer-meeting one evening, the Lord was in the midst of us of a truth. It was the most solemn meeting I ever witnessed. Ten or eleven were in deep distress. Prayers, which seemed to reach within the veil, were offered for them, and the mourning of several was turned into thanksgiving before the meeting closed. There are about fifty hopeful converts; ten only have yet united with the church. (To be continued.)

* Deceased since the above was written.

REVIVALS IN CUYAGA COUNTY, N. Y.
Abridged from a "Narrative of the State of Religion within the bounds of the Presbytery of Cuyaga," published in the New-York Observer.

The Presbytery have at present 42 churches under their care, to nine of which there has come within the past year a time of refreshing from the presence of the Lord.

The infant church at Cortlandt Village has been made greatly to enlarge the place of her tent. During the last winter a powerful work of the Spirit commenced in that place. The spirit descended like a rushing mighty wind, and in its progress levelled many of the strong holds of sin, the Babels of spiritual pride, the entrenchments of heresy, and the strongest fortresses of infidelity. But soon after the work had commenced with such flattering prospects, the pastor of the church was brought down upon a bed of sickness, and during his confinement the revival experienced an interruption from which it has not yet recovered. Christians, however, have not ceased to pray for a still brighter vision of Jehovah's glory. They number more than a hundred as the fruits of this blessed work.

In Marcellus, the state of religion became more interesting about a year ago. The state of things continued gradually to improve till the months of April and May, at which time it became highly interesting. But soon after this, the work suddenly stopped. Zion ceased to travail, and no more children were born. About forty are reckoned among the hopeful subjects of the work.

In Genoa, some time during the month of February last, the church and congregation assembled to observe a season of fasting and prayer; and during the exercises of that day, there was visible some unusual solemnity.

This state of feeling continued gradually to increase, till the united and agonizing cry of the

whole church was, "O Lord revive thy work." Throughout the whole congregation, there was very deep solemnity, and many were heard to ask the way to Zion with their faces thitherward. About 50 have hopefully passed from death unto life, and the hope is indulged that the Spirit has not yet departed.

To the East Church in Groton, the past season has been one of uncommon interest. On the members of that church God has been pleased to pour out a Spirit of grace and supplication, and in evidence of the truth of the promise that He has never said to the seed of Jacob, "seek ye me in vain," they now tell of 150, who have begun their songs of praise "to him that loved them, and washed them from their sins in his own blood."

Although the passing cloud of divine influence has distilled its blessings less copiously on the small church of Cayuga than on some others, yet hopes are there entertained of 25 as born again to a new and divine life. An alarming stupidity prevailed in that place till the month of May, when a cloud apparently fraught with blessings extended its skirt over them, but the weight of the shower passed by.

In Auburn, which has repeatedly heretofore been the scene of the Spirit's special operations, there is at present an incipient revival of cheering promise. Between 60 and 70, it is hoped, have shared its saving influence. Still it cannot be said that there is anything like a general revival of religion in the congregation; but the spirit of Jacob seems to prevail in a remarkable degree amongst the members of the church.

Upon the congregation in Ithaca, the Holy Spirit has come down with resistless and overwhelming power. During the two past years, religion appeared in a very declining state, especially the last; and it was not till the month of June, that the state of things became more encouraging. At that time three pious females, taking a view of the desolations of Zion, had their hearts drawn out in prayer to Israel's God. Through their united exertions, a female prayer-meeting was revived, which had been suffered to decline. The spirit of prayer thus kindled, continued to increase and spread, till about the middle of October, when the whole church seemed to travail in birth for souls. This spirit of agonizing prayer was in most cases not general, but specific in its object; taking hold of particular individuals; and many times it would not be a parent, or a child, a brother or a sister, a neighbor or a dear friend, but some one who was scarcely known in society; some one whose case had never before excited any special interest. To such subjects the hearts of Christians would often be directed without their being able to assign the reason, and would be drawn forth in the most agonizing supplications, while for the time the dearest friends who were in a Christless state, would be comparatively forgotten. These prayers in many cases received the most signal answers, and the promise was often literally fulfilled, "While they are yet speaking, I will hear." While a little group of Christians would be gathered together with one accord in one place, to pray for some distressed sinner without his knowledge, light would break into his soul, and leaving his retirement for the purpose of informing his Christian friends that he had found a Saviour, he has discovered them agonizing at a throne of grace in his behalf. For some time after the commencement of the work, it was mostly confined to children; but afterwards it almost entirely left the children, and passed up to persons of mature age. And of the 250 hopeful converts are to be found persons of every age, of every class in society, of every complexion of character, and of every grade of mental cultivation. There has been nothing noisy or disorderly in their solemn assemblies, even when the excitement was at its height; but while sinners have been suffering the most awful agony, so that their trembling limbs have been actually unable to support them, the house of worship, save the speaker's voice, has been silent as the grave. In most cases the distress of mind has been most pungent, produced by a strong conviction of an entire alienation of the heart from God; and such convictions have usually been followed by very comforting views of Christ, as a Saviour almighty, and in every respect all-sufficient. This revival numbers amongst its subjects more than half, both of the teachers and scholars of the Sabbath School, and the precious work still continues.

In the congregation at Danby, the work has been quite as powerful, and perhaps even more so in proportion to its numbers than at Ithaca. The commencement of the work in the two places was nearly simultaneous, and most of the remarks which have been made in reference to the work at Ithaca, will apply also to those at Danby. The state, both of religion and of morals, had antecedently been very low; but in the progress of the work, almost every house has been visited, and in some almost whole families have been taken. The hopeful subjects of the work, which is still in progress, amount to 200.

The Revival at Canastota is yet in an incipient state. Twenty have been hopefully converted, and thirty more are in a state of deep anxiety. The aggregate of hopeful conversions noticed in the foregoing details, is nine hundred. Six hundred and seven have been added to the nineteen churches from which reports have been received, making an aggregate now in the communion of those churches, of 2,348. From 25 churches no report has been received.

Most of the other churches under the care of this Presbytery, hearing of these displays of divine power and mercy, have been awakened to more than ordinary engagement in prayer, and we sincerely hope that this season of refreshing may not pass away till they have all been visited.

Barre and Montpelier, Vt.—On the first Sabbath in January, seventy-one persons, including those of grey hairs, came forward and united with the church under the pastoral care of Rev. Justus French, Barre. More than two hundred, we informed, are rejoicing in hope, as the fruit of this revival, and the good work is still progressing. The work is not confined to one denomination. The Methodist Society shares largely in its fruits; and we are informed that in the Universalist society, a spirit of inquiry exists, and the necessity and duty of prayer is more than usually felt and practised. It may gladden the hearts of the friends of Zion at a distance to learn that the commencement of a revival of religion experienced in this village; and as it may excite them to pray for the prosperity of Zion, we mention the fact that about twenty have expressed a hope of having recently passed from death unto life. *Montpelier Watchman.*

Carlisle, Pa.—A letter from Carlisle to Dr. Ely, dated January 16; and published in the Philadelphiaian, says, "The present is a season of great interest among us. The good spirit of God is in the midst of us, doing his mighty and gracious work. For a month there has been considerable attention to the subject of religion, and about twenty have obtained, as we trust, 'good hope through grace.' From twelve to twenty-five have attended our anxious meetings. Four or five of the students in Dickinson College are numbered among the subjects of the work; but although a deep impression was made upon them generally, it was very evanescent."

Washington City.—Several of our Cities, particularly, Boston, Philadelphia, Baltimore, Rich-

mond, and Norfolk, are at the present time experiencing a period of refreshing. We should be glad to report the same of Washington. Perhaps it may not be improper for us to remark, that notwithstanding the folly and dissipation which usually attend a winter in this City, yet there are some whose garments remain unspotted, and whose prayers are frequent and fervent that the Lord would not pass us by forever. A few interesting cases of conviction and conversion have recently occurred, and have been attended by circumstances that cheer the Christian's heart, and induce him to foretoken more good to the cause of God among us.—*Columbian Star.*

New-York City.—In at least six or eight of our churches there seems to have been awakened within a few days an unusual and simultaneous conviction that something must be done.—We just allude to these signs, that others, who love Zion, may be apprized that God is of a truth in the midst of us, though the multitude know it not.—*N. Y. Obs.*

RECORDER & TELEGRAPH.

BOSTON, FEBRUARY 23, 1827.

ON DISTILLING AND VENDING LIQUORS.

QUESTIONS.—Is it consistent with the duty of a professing Christian, to keep spirituous liquors for sale?

Is it not the duty of churches to reprove such of their members, as keep spirituous liquors for sale, and thus promote the destruction of the bodies and souls of men?

Is the business of distilling new rum a laudable calling? Ought not professors of religion, who pursue that business for the purpose of amassing wealth, to be disciplined by the church, after being admonished by their brethren?

We suppose it is a demonstrable fact, that at least nine tenths of the rum which is distilled and sold, is useless or positively injurious to the consumers, and to all connected with them. The sentiment, therefore, is about to receive the sanction of a great portion of the community, that the use of intoxicating liquors except as medicine is pernicious, and therefore morally wrong. It will then be a question, how far venders and distillers are partakers in the sin of the consumers. Those who sell to drunkards, tipplers and upstart youth, to be drunk in their shops, will undoubtedly be considered criminal. And for many years we have wondered, how any Christian man could entertain a contrary opinion. The more general sale, to sober people, for the purpose of being carried away, will not perhaps be deemed an "iniquity to be punished by the judges," or by the churches; but for ourselves, we could not keep a quiet conscience, and engage in the sale of such liquors in any way, except in an apothecary shop.

In going back one step farther, we come to the importer of foreign spirits, and the distiller of the domestic. Is the latter less guilty than the spirit merchant? In what is he more innocent? He prepares the means of intoxication and ruin; without which the merchant could not open his grog-shop, and the drunkard could not fill his cup. He distils rum, with a full knowledge of its future use, and of its deleterious effects. He distils it with the intention of having it so used, of selling as much as he can, and of making gain by the vices of the community. He is a partaker in the sins of the vender and the tippler. He originates the temptations to both. He cannot plead ignorance. He is morally certain, that every barrel of his liquor will make scores of persons drunk; and that every hoghead will do much to lead many sober persons along into intemperate habits. He cannot plead that these evils are but occasional and incidental. No, the benefits of spirituous liquors are but few and accidental; mere exceptions to their general tendency. Their whole tendency is, to impoverish the community; to reduce individuals and their families to beggary; and to hurry thousands to an untimely grave, and to everlasting despair. He probably says, "If I do not distil spirits, others will; if they are not distilled, they will be imported. They will be had, and I may as well come in for a share of the profit." But what a plea is this. If it were valid, it would justify any enormity which was ever committed, and which any two persons ever wished to commit at the same time.

We are sure this business of distilling is neither "laudable," nor justifiable. We believe it is utterly inconsistent with religion; and not less so with sound morality and patriotism. If good men engage in it, it must be on the ground that custom has sanctioned the practice, and that their minds are blinded as to the enormity of the evil. Perhaps it cannot consistently be made a disciplinary offence, till public attention is more turned to the subject; and till the evil is more generally perceived and admitted. That time, we believe, will come, and we have little doubt that it is near.

STAGE DRIVERS.

Messrs. Editors.—There is one evil of which little or nothing has been said—profaneness among stage-drivers, which increases to an alarming degree. They spend their leisure time entirely in idleness, lounging in the bar-rooms of public houses, smoking and drinking. They generally shun the house of God on the sabbath, and are out of the way of moral restraints. The number of drivers is increasing every year, and it is time to attend to their immortal interests. As I am not qualified, I wish you would make such remarks on the subject in your paper, as you think proper.

REMARKS.

Intemperance and profaneness are kindred vices, which mutually extend and strengthen each other. Both are promoted by idleness and evil example. We have long thought, that stage-drivers are exposed to vice, as few other persons are. Their employers often tempt them, by the wages they give, to drive upon the sabbath; and the habitual violation of that day not only takes them away from the means of grace, but unhinges their minds from all moral principle. They are abroad at night, and in all kinds of weather; and thus, according to a common, but most unfounded and pernicious principle, they are obliged to use strong drink. Passengers, often from interested motives, treat them at the public houses, and continually cherish their growing thirst. Their fatigues and perplexities make them passionate, and passion urges them on to profane language. When they stop and lie by, they

have no regular employment, and do not retire to their own fire sides. They are considered as in a low grade of society, and so associate with the idle and dissolute. Restraint is withdrawn, temptations abound. Their early principles and habits forsake them. The young men bow themselves down, the strong men utterly fail. Our correspondent does not exaggerate. Multitudes of this class become vicious and abandoned. In too many instances, their intemperate habits endanger the lives of passengers, while their language and conduct are offensive to all persons of piety or taste. The evil is already great, and is constantly increasing; though many are still men of exemplary morals, and some of real piety.

What can be done, to save their souls from death? Let proprietors of stages look to the good of society, and to their own interest. They would find their account in agreeing with their men, that they should abstain entirely from intoxicating liquor; for every traveller loves to have a safe, attentive, obliging and respectful driver; and no proprietor desires to have his horses abused, and his coaches shattered in pieces by a drunken driver. Proprietors can control the men they employ, and a vast responsibility rests upon them. By suitable arrangements they can have sober and moral men, and keep them such; while the men employed shall not feel that their liberties are in the least degree infringed. They can induce them to do without grog, to fear an oath, to decline travelling on the Sabbath and go to meeting, to avoid temptation, and at their resting places to prepare some regular employment.

Travellers can do much. They can refrain from putting the cup to the lips of a driver. They can carry tracts, and slip the Swearer's Prayer, or the Warning to Sabbath-breakers, or some word on Intemperance into his hand, as the case may be. They can give the gentle reproof or admonition, when they see occasion, and set an example which will have much influence. They can treat their drivers as fellow-men entitled to their kindness and respect, while their behaviour is good. Christians and ministers should not pass them by, as if they cared not for their souls; but should attempt to save them, pulling them out of the fire.

CHRISTIAN ECONOMY.

Messrs. Editors.—What is the duty of a Christian, who has formed a resolution to "regulate his expenditures by the spirit of the gospel," that he may have wherewith to send the glad tidings of salvation to the destitute, who has in his possession, articles of dress or furniture, which he feels are too expensive? If he keeps them, he sets an example, which many will follow. If he sells them, he encourages others to buy. If he puts them out of sight, and purchases plainer, he is using money which he would gladly devote to other purposes. A discussion of this subject will much oblige.

REFRY.

There certainly are difficulties in his course, whether he sell, or whether he forbear. We are inclined to believe, he would do well to wear out the articles which he has now in possession; and when he has occasion to purchase, adopt his system of retrenchment. However, if his garments are likely to be moth-eaten, or his furniture becomes a great and lasting burden to his conscience, we think he had better sell. Till far better days shall come, many will buy articles of luxury, which a conscientious believer would not allow to himself. He cannot prevent them, by keeping his articles; he may give them no special encouragement by selling to them. In cases of evident immorality, we must not encourage others in this way, and become partakers of their evil deeds. But in this case, we should not ourselves be scrupulous.

We are glad to have questions of this character started. It is an evidence that some begin to feel that they are indeed stewards of God. The time must come, when Christians will not regulate their expenses by asking, "What can I afford?" The grand inquiry will be what is right for a ransomed sinner, who has nothing which he did not receive, and who dwells in the midst of a dying world?

TRACT SOCIETIES.

The American Tract Society at New-York, which is composed of several different denominations, lately proposed to the Baptist General Tract Society at Philadelphia, that the latter should become a branch of the former. The proposition was rejected; though some distinguished Baptists of Philadelphia have since united with an auxiliary to the national society which has been formed there. The Directors of the Baptist society decided, that they had "no power, under the present constitution, to become auxiliary." The Baptist Washington Star says, "We have no doubt but a large majority of their patrons would have been pleased, had they added that they had no disposition to become Auxiliary. We are particularly friendly to the American Society—but we are not friendly to any amalgamation that would prevent the Baptist Society from pursuing the course marked out for its useful operations. We are delighted with the American Society. Its entire series of Tracts are of a superior order—such as we presume would without exception meet the approbation of the sternest adherent to the Baptist faith.—But while we say thus much for their purity, and are willing to promote their circulation, we are also frank to say that they do not contain all the truth which Baptists wish to publish. The Baptist wishes to promote his own views. He lays a particular stress upon positive institutions, and deems a full and undeviating compliance with them all to be of essential importance."

We intend nothing invidious by making these quotations and the following remarks, but simply to state facts. It is well known, that the Tracts of the American Society are intended to win souls to Christ, and build up believers in faith and holiness, and that they are free from controversy and sectarianism. Pedobaptists unite with others in this and kindred objects, and are usually the first to propose them; while we do not know of a single association in the country, large or small, whose object is to disseminate their peculiar views as Pedobaptists. They manifest indifference to modes and forms; and we think set too low an estimate on the blessings of the covenant provided for their children. On the other hand, the Baptists have a General Tract Society, in aid of which they would gladly en-

rol their whole denomination, part of whose object is to extend their peculiar views of water baptism. And while they will aid the other object, they will by no means relinquish this. "In the successful progress" of this, the Editor of the Star says he "feels a deeper interest."

A COUNTER STATEMENT.

Some weeks since, a writer in the Unitarian Register made the following statement in reference to a revival last winter in Williams College:— "It was asserted in the Recorder, on whose authority I know not, that all in that institution except four had cast down their weapons of rebellion, and complied with the overtures of mercy, as explained and presented to them by their spiritual teachers.—But the statement in the Recorder was not a fact. Instead of all but four being subjects of the revival, there were seven, who never expressed any opinions different from those they formerly entertained."

We neglected to notice these assertions, till a friend advised us to recur to our files and fill the case as it was. We have done so, and find in our last volume brief notices of the revival in that college, at pages 2, 6, 38, 50, & 75. That at page 6, in the Recorder for Jan. 13th, is evident, by the account to which the writer in the Register refers, none of the others bearing any resemblance to his statement. It is an extract of a letter written by a visitor at Williamstown, and all that needs be quoted is as follows: "Every student in college is the subject of a deep solemnity, and all now remaining at college, except four, have been made the hopeful subjects of divine grace. Nearly one third of the students are absent, and the approaching close of the term will soon disperse the whole."

An account inserted one week before, made the number of students belonging to the college 97. Of this number, 32 is about "one third." Out of the 30 absent, there might probably be "seventeen, who never expressed any opinions different from those they formerly entertained;" and who were neither converted, nor roused from the slumbers of sin.—We shall not call the statement in the Register, either a falsehood or a mistake. We merely ask the writer to inform us, how his eye happened to glance on some words in a sentence, and not observe others so closely connected with them and so important to the sense.

CIRCULATION OF RELIGIOUS PUBLICATIONS.

The Editor of the Charleston, S. C. Observer has the following remarks to his patrons. "In support of most of the northern religious papers, there appears to be a systematic effort to extend their circulation; and this is rewarded, in many instances, beyond the most sanguine expectations of their proprietors. Ministers recommend them from their pulpits—missionaries and itinerants become active and efficient agents, and the influential members of the church lose no opportunity of extending their patronage. The salutary effect of these united and constant efforts is seen in the general diffusion of religious intelligence, and in the advancement of every benevolent undertaking. And doubtless many revivals of religion owe their origin under God to this method of extending the knowledge of Christ. We would ask for similar efforts on the part of our friends, not so much for ourselves, as for the cause in which we are engaged."

His statement is unquestionably true in regard to one denomination. But as to "most of the northern religious papers," we regret to inform our brother Editor, that he is under a serious misapprehension. His statement is correct only to a very limited extent.

NEWS FROM THE MISSIONARIES TO PALESTINE.

Most of our readers are aware that two missionaries, Rev. Messrs. Gridley & Brewer, sailed from Boston in the month of September last, to join the Palestine Mission. A letter has been received in this city from the latter gentleman, dated, Off Malta, Nov. 13, 1826.

MY DEAR SIR.—We are now on our seventh days passage from Messina, during which time we have experienced almost constant gales and head winds. Indeed, two nights ago, when the shipmen deemed that we drew near some country, and we had sounded and found not twenty fathoms, we had a night so boisterous that we much "wished for day." A gracious Providence has however preserved us, and though we have not yet escaped "safe to shore," yet we hope before sunset, to meet our friends at Valletta harbor, [Malta.]

We had a passage of five weeks out [to Gibraltar] and were kindly welcomed by Rev. Messrs. Pratten and Barber, two Wesleyan Methodist Missionaries, stationed there. They have a little church of seventy-five members—occasional additions, chiefly from among the soldiers. There is also a Military Chaplain, and besides these, I know not that there are any other Protestant clergymen, among a population of more than thirty thousand. As you may well suppose, there is therefore but little apparent vital piety among the crowded population of the Rock.

From Gibraltar we sailed after only four days stay, in a brig bound for Malta and Messina, hoping to make the former place first. We were however, compelled by contrary winds, to put in at Messina, whence, after a few days lying in quarantine without getting pratique, we sailed, as I have mentioned, a week since. *N. Y. Obs.*

MISSIONARY SPIRIT RISING.

Extract of a letter from a student in Princeton Theological Seminary, to his friend in this city, dated Jan. 11, 1827.

It has long been my determination, if permitted to complete my studies, to tell of Jesus to those who sit in the region and shadow of death. This was my object when I commenced my studies, and I have never wholly lost sight of it. Of late I feel more determined than ever, to myself as soon as possible for the work.

The cause of missions is beyond all doubt gaining ground in this Seminary. The last appeal of the lamented Gonpos Hall, awakened feelings in the minds of many here, which I trust will not soon be forgotten. A number are working seriously of devoting themselves to the religious prospects of this section of the country. Most of the churches, so far as I can learn, are still sleeping; and I know not but ministers are sleeping with their people. As yet, this part of the country has not been favored, as most of the others, with revivals of religion. Less the attention of our churches can be less effectually turned to this subject, so that they will pray more earnestly for the outpouring of the Spirit, and pray in faith, I know not what we shall see better times.

[The general tenor of the following article being similar to one published last week, it is proper to say that this comes from an officer of the Society in New York, and was sent without a knowledge of the other.]

THE TWO AMERICAN TRACT SOCIETIES.

Messrs. Editors.—Having perceived that several inquiries have recently been made respecting the relation which the American Tract Society at Boston bears to the Society at New York, and being, I believe, possessed of the principal items of information on the subject, I beg permission to state a few facts, through the medium of your excellent paper.

These Societies, though entirely distinct, as to their organization, funds, officers, &c., are united in circulating one series of Tracts. That series is the one formerly issued by the American Tract Society at Boston, with such alterations and improvements as a careful revision has suggested to the Publishing Committee of the Society at New York, which consists of the following gentlemen, viz:—

Rev. James Milnor, D. D. of the Episcopal Church. Rev. Gardner Spring, D. D. of the Presbyterian Church. Rev. John Knox, D. D. of the Reformed Dutch Church. Rev. Justin Edwards, of Andover, of the Congregational Church. Rev. Charles G. Sommers, of the Baptist Church.

These Rev. clergymen have proceeded with great unanimity in their arduous and responsible labors; & it is confidently believed, that there is not, in any language, a series of Tracts more truly evangelical, more calculated to humble the sinner at the foot of the cross, more adapted to promote a revival of true religion in which God is honored & souls born into the kingdom, than the one now mutually circulated by these two Societies. The doctrines which this publishing committee cordially united to circulate, they have announced to the world to be "man's native sinfulness—the purity and obligation of the law of God—the true and proper deity of our Lord Jesus Christ—the necessity and reality of the atonement and sacrifice—the efficacy of the Holy Spirit in the work of regeneration—the free and full offer of the Gospel, and the duty of men to accept of it—the necessity of personal holiness—and an everlasting state of rewards and punishments beyond the grave." The circulation of these truths by the two Societies, God is blessing as the means of the conversion of sinners to himself, well authenticated instances of which are almost weekly communicated to the committees.

It is delightful to see the two Societies uniting in the diffusion of these great truths of the Gospel through the medium of the same series of Tracts, especially when we consider, that this series is now circulated, in connexion with these Societies, by almost all the principal Tract Societies in the country. The American Tract Society at New York, has already become a most efficient coadjutor of the American Tract Society at Boston, in the good work in which she has been engaged. That Society is now publishing in a given period, more than twice the amount of Tracts, which eighteen months ago were published by all the Tract Societies in the country, and is employing the commercial advantages of the city of New York for putting them into circulation.

The pecuniary advantages of this concentration of effort are great. The Tracts are issued at a less expense; and are actually afforded by the American Tract Society at Boston to its Auxiliaries, at a discount greater by ten per cent, than before the union, exclusive of the fact that the Tracts of 12 pages and over are covered gratis, which of itself equals a discount of fifteen per cent, rendering the Tracts to auxiliaries, to the value of the superior style of execution, twenty-five per cent cheaper than before.

On the whole, the tract operations of the country are assuming a most gratifying and interesting attitude. The American Tract Society at New York has already issued, since May 1, no less than 1,750,000 Tracts, at an expense of nearly \$30,000. Both Societies appear to be moving forward with energy in their work, & to commend themselves to the affections of the Christian community. Who will not deem it a privilege to impart to both the benefit of his ardent prayers, as well as his pecuniary aid, & his active exertions?

A CALL TO ACTION.

Messrs. Editors.—I have no charity for those men who are always talking of the evils of intemperance, yet still keep on drinking. They remind me of a certain class of men who are never religious except when they are drunk. It is true for the Christian church to leave off talking about the fearful cloud that hangs over us, and begin to act. The world look to them for an example, and the professor can no longer send his jug to the Grocer, unnoticed. The confirmed drunkard has heard that Christians are talking, and he is on the watch for some occasion to say, "there goes the Christian's jug." This will never do. The professing Christian must either abandon the use of ardent spirits altogether, or go over to the side of the drunkard. Go to a respectable grocer and ask him to cease to sell ardent spirits—O Sir, says he, I shall lose all my customers if I do that; what will this and that professor do? How can they resist their dinners without their accustomed glass of brandy? And my friend the clergyman wants his jug filled occasionally. It would be a hard case indeed, if I cannot be allowed to sell a little of the ardent to my minister.

Now, I hope no professor of religion will ever open his mouth again upon this subject, until he leaves off drinking. Let him never again wonder over the desolations of his country, and wonder that something can't be done, while his closet is stored with decanters and demijohns of intoxicating liquor. Satan cannot cast out Satan.

Can there not be found twelve grocers in this City, who will discontinue the sale of ardent spirits? And can there not be found here twelve hundred men, who will patronize them on that account? Twelve hundred men, who will withdraw their custom from those grocers, who sell intoxicating liquors, and bestow it upon those who do not? Twelve hundred men, who will leave off drinking, themselves, and set an example worthy to be followed?

Would not a resolve be adopted, by every church in this city, that the members would cease to use intoxicating liquor, and cease also to keep it in their houses? Let the experiment be made. Messrs. Editors, I confess I am tired of so much talk upon this subject, and I hope the Christian world, at least, will now begin to act. S. D.

For the Boston Recorder & Telegraph.

Messrs. Editors.—Your correspondent N. R. is respectfully introduced to a more particular and intimate acquaintance with that man of God, President Edwards. He is requested to read carefully and prayerfully his account of the Revival in New-England—especially the 4th part. It was written and published as a kind and solemn and salutary warning to just such young men as himself. Yours affectionately, Albany, Feb. 7, 1827. A—N—

We are requested to mention, that Lexington, Lafayette Co. Missouri, is the proper place to direct all papers, letters, &c. for any members of the Harmony Mission Family.

TO CORRESPONDENTS.

"A Reader" may be assured, we are ever desirous of gratifying our readers, especially if they are friends of Christ, in every reasonable request. At the same time we must assure him, that our deliberate conclusions are established on principles satisfactory to ourselves; and that when they are formed, we are not easily induced to change them. Now we are perfectly satisfied, that the position of "N. R." is untenable; and therefore, that the public discussion of it would be unprofitable. We think, too, the discussion would be pernicious, "gandering strife." But even if his position could be maintained, we believe "N. R." has several methods of coming more directly and effectually to his apparent object. If he wishes to enkindle zeal in the churches of New-England, let him take some likely mode of doing it. He will not succeed, by making the broad assertion, "that if professors do not suffer great persecution, they do not exhibit the spirit of Christ."

"A Reader" urges us to publish the "rejoinder" of "N. R.," because "he professes to maintain his position 'on the authority of divine truth,' and few will admit that it can be 'unprofitable' for them to search the scriptures." It is true "N. R." appealed to the law and the testimony, and that he made the above assertion, and some others equally strong. But assertions, it is well known, are not arguments. And no passages of scripture can support his position, unless he shows that a correct interpretation would so apply them. The following are all the passages he adduced. "If any man will live godly in Christ Jesus, he shall suffer persecution.—If they have persecuted me, they will persecute you.—It is enough for the servant that he be as his master. If they have called the Master of the house Beelzebub, how much more they of his household."—Our readers can interpret these passages for themselves, and judge whether to apply them in the most absolute sense, or with some limitations. Of the two first, "N. R." says, that "there is no passage in the Bible, which, when correctly interpreted, will in the least degree modify their unqualified declarations." We believe there are passages that modify these, and that we produced some of them in our reply to him. The public can judge between us.

To the request of "Luther," we have no objection, except that a compliance with it on our part would now be ill-timed. We shall aid in the accomplishment of his object at a proper season.

RELIGIOUS SUMMARY.

Catholic Missions.—We had heard of the intelligence which is given in the following article from the N. Y. Observer, but, hoping it might prove to be incorrect, we have withheld it till now. "We have seen letters from France, which afforded reason to believe that a number of Catholic priests had been sent out from that country, either by the Propaganda at Rome, or the Board of Ecclesiastical Affairs in France, as missionaries to the Sandwich or Society Islands, or both. We are not at liberty to make a full statement of the particulars which have come to our knowledge; but the above is the substance. Should the information prove correct, more will be given in due time."

Burning of Bibles.—Extract of a letter from Italy, dated 30th Sept. 1826:—"There have been two attempts to send Bibles to (Naples), one by the Rev. L. W. [supposed Lewis Way], and the other by the means of an English merchant. In both cases they were discovered, and ordered to be burnt by the common executioner."

Theological Seminary, Princeton, N. J.—By the Catalogue of this institution, which was published in January, we learn its present numbers. First Class 28, Second 35, Third 30, Total 93. Jefferson College furnishes 16, Union 16, Dickinson 12, Hamilton 6, Williams 5, Middlebury 5, Nassau Hall 4, Yale 3, Transylvania Univ. 2, Washington Coll. (Pa.) 1, Western U. (Pa.) 1, Amherst 1, and 18 are not graduates. Students, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Pennsylvania Missionary Society.—Since the 1st of May last, has supplied six months preaching, to the 1st Presbyterian church in Southark; by which means \$5 have been added to the church; \$100 to the churches of Woodbury and Blackwood-town, N. J.; the same sum to the 2d Pres. church in the Northern Liberties of Philadelphia, a church lately organized under the ministry of the Rev. J. Smith; and the same to the maintenance of a stated preacher in the feeble church of Middletown, Delaware county. An appropriation has also been made in aid of the establishment of a Pastor over the churches of Pike and Clearfield, who is the only Presbyterian minister in Clearfield county. After much inquiry, the committee obtained a missionary for Somerset county, a moral waste whose state is deplorable.

Female Auxiliary Tract Society of the Rutgers-street Church.—The first anniversary of this Society was held on the 31st ult. Its number of members is three hundred and seventy-five. It has circulated, during the year, among its members, 70,750 pages of Tracts, and fifty bound volumes, and has exclusive of its purchases, made donations to the Parent Institution to the amount of \$130. This is one of the most active Auxiliaries of the American Tract Society.—N. Y. Obs.

Litchfield Co. Conn.—The Foreign Mission Society of this county, lately held its annual meeting. Sermon by the Rev. R. Emerson. The collections amounted to \$1,464.64; and as several associations had not made their annual returns, it was expected the whole amount would be \$1600.

American Bible Society.—It is said, in the second number of "Extracts of Correspondence," that there is every reason to believe, that three millions, or one-fourth of our population, are now living without the Bible in their hands.

Sunbury, Pa.—Crowded meetings are held in this town, among the Germans, though they are destitute of a minister. Numbers are obliged to go away for want of room, almost every evening. Many seem to be pressing into the kingdom of heaven.

Reformed Baptists.—Thirteen Baptist Churches in North Carolina have declared "non-fellowship" with all churches, societies, and individuals who are in any way favourable to Bible, Tract and Missionary Societies, and Theological Schools. Their declaration is published in a late number of the Columbia (S. C.) Telescope, and is just such a production as we should anticipate from the opposers of those various evangelical efforts for which this age is signalized.—The maxim of the party evidently is, *Charity should begin at home*, and it is very well understood that the votaries of this proverb are seldom the most charitable either at home or abroad.

FREEDOM'S JOURNAL.

We have seen a Prospectus for a paper with this title, to be published in New-York under the direction of the Rev. S. E. Cornish and Mr. John B. Russwurm, the latter a graduate of Bowdoin College last autumn. The paper is designed for the special benefit of free people of color, and we believe it may have a very important influence in elevating their intellectual and moral character, and in qualifying them for a better condition than that in which they are now placed. We are happy to learn, that the people of that class subscribe for the work; and we hope it will also receive the patronage of other classes, for their sake.

ORDINATIONS.

Rev. JOHN P. CLEVELAND, was on Wednesday, the 14th inst. ordained as pastor of the Tabernacle church and Society in Salem. Introductory prayer, by Rev. Mr. Denby. V. "But we speak the wisdom of God," by Rev. Mr. Sprague, of West-Springfield; Consecrating prayer, by Rev. Mr. Dana, of Newburyport; Charge, by Rev. Mr. Emerson, of Salem; Right Hand of Fellowship, by Rev. Mr. Withington, of Newbury; Address to the church and people, by Rev. Mr. Dummick, of Newburyport; Concluding prayer, by Rev. Mr. Scare, of Andover.

Feb. 7, Rev. SILAS HAY, was installed, as pastor of the 2d Baptist Church in Taunton, Mass. Sermon by the Rev. Stephen Gann, of Providence.

In Cornwall, Vt. Mr. B. N. LEACH, in the Baptist connection. Sermon by the Rev. Mr. Sawyer, of Brandon, from Eccl. 12. 9.

In Norfolk, Va. Jan. 22, Mr. ROBERT R. C. HOWELL, as an Evangelist in the Baptist Connection. Sermon by the Rev. Mr. Wait.

At Cartersville, Va. the Rev. JOHN ARMSTRONG. Sermon by the Rev. Mr. Ball.

SECULAR SUMMARY.

FOREIGN.

Pirates have again appeared near the island of Cuba.—The *Ann*, of Newport, R. I., and an English brig, have suffered from their depredations.

The Greek frigate *Perseus*, arrived at Malta, Nov. 29th, in 32 days from New York, took on board 59 Greek prisoners, (who had been detained on suspicion of being pirates,) and sailed Dec. 1st for Napoli.

A periodical publication entitled the *Atlantis*, devoted exclusively to American affairs has been established at Leipzig, Germany. It is conducted by Mr. Rivinus, who at present resides in Philadelphia, and being in the heart of the country removed from the influence of the European tone of thinking on political subjects, he will be better able to judge for himself, to place matters relating to this country in their true light, and give them their natural coloring. A similar work entitled *Revue Americaine*, is published in Paris.

War in the West.—Advices from Natchitoches state, that hostilities have commenced between the forces of the Mexican republic and the revolutionists in Texas. It appears that a party of Mexicans, about sixty in number, approached a fortified house in the vicinity of Natchitoches, which was garrisoned by the Fredeonians. About fifteen of the latter sallied out to meet the assailants, who were repulsed with the loss of four killed and several wounded.

A Natchitoches paper of the 16th ult. contains a treaty offensive and defensive between the republic of Natchitoches and sundry tribes of Indians.

Sir Peregrine Maitland, Lieutenant Governor of Upper Canada, has issued a proclamation, offering a reward of £50 for any information concerning Morgan, who, the proclamation says, according to a communication from the Governor of New York, "is supposed to be forcibly detained in some part of the province."—N. York paper.

Mr. Lancaster, the celebrated schoolmaster, has written from the Caucasus, that a Colony of 115 natives of Scotland, who had been tempted from home, and located on a barren spot, called Tappo, where they were in a state of starvation and nakedness. He had collected £750 for their relief, and has written to Philadelphia for a collection.

DOMESTIC.

A letter to one of the Editors of the N. Y. Observer, from a gentleman now in Washington, who has taken an active interest in the affairs of the American Colonization Society, says, under date of February 1st, "Our hopes of securing the patronage of the States and of the Nation, were never so bright as this morning. Congress is numerous and increasing. One of them, who has heretofore almost despised our success, believes that every colonist may perhaps be successful in the present winter little doubt.—Our success in our operations are proportioned to a Committee of seven."

A letter from a gentleman in Norfolk, Va. dated January 31, 1827, says: "A vessel has been chartered here to take out emigrants to Liberia. How many are going from Norfolk, I do not know. Seventeen lately started from one town in North Carolina, to take passage from this port."

Vermont Representatives.—A third election was lately held in two of the Congressional Districts in Vermont, for the choice of representatives. In the first district Mr. Jonathan Hunt is now elected by a majority of about 200 votes. In the fourth district, Mr. Heman Allen. Mr. Allen has a small plurality over Mr. Saxton, but as there are a few scattering votes, it is uncertain whether there is a choice.

A new election is to be held for a member of Congress in Berkshire district. Colonel Dwight, who declined at the late election, is again a candidate.

It is mentioned that John J. Crittenden is appointed U. S. Attorney for Kentucky; and Thomas H. Fletcher to the same office in Tennessee.

William B. Giles, has been elected Governor of the State of Virginia, in the place of John Tyler, elected to the Senate. The election was held on the 4th of March next. The result of the joint balloting of the two branches of the Legislature was, for Mr. Giles, 107 votes; for Hugh Nelson, 62 votes; for John Floyd, 57 votes.

The Maine House of Representatives, after a debate of two days, has disapproved of the appropriation of money for internal improvement, to be expended under the direction of the general government. The vote was 81 to 49.

The Legislature of New York has appropriated \$16,000 towards building an Asylum and Workshops for the deaf and dumb.

The Mayor of Philadelphia has issued a Proclamation, offering \$500 reward for the apprehension and conviction of those persons who, in the year 1825 forcibly seized a number of free persons of color, principally children, inhabitants of that city, and carried them off into slavery.

The authorities in Baltimore are authorized to take up all destitute children begging in the streets, and bind them out as apprentices; and they have more applications for such children as apprentices than they can supply.

The Citizens of Hudson, N. Y. have purchased two Turnpike Roads and a Bridge, connected with that place, and made them free.

A meeting in favor of the Greeks has been held at Springfield, and a Committee appointed to superintend the making of collections for them. Collections are to be made in the churches.

The amount of the Greek fund at Philadelphia, including all receipts to the 14th inst. is \$644.

We understand that Assa Clapp, Esq. of Portland, has presented an elegant Bell to the Parish and town of Marshfield, Mass.

At Nantucket, the prices of some commodities are very high, in consequence of the harbor being so much closed by ice. Wood was lately \$10 a cord, and hay \$40 a ton.

Temperance.—At a meeting held in Lyme, N. H. on the 8th ult. an Address on "the Effects of Ardent Spirits," was delivered by Jonathan Kirtland, Esq. and the *Lyme Association for the Promotion of Temperance* was formed. Merchants, in some places, are banishing ardent spirits from their stores. It has become a "case of conscience" that deserves consideration. We have received a communication on the subject, which we shall publish in due time—meanwhile we hope it will be thought upon.

Bellows Falls Chronicle.

The Grand Royal Chapter of Masons of the State of New York have publicly disclaimed individually and as a body, all knowledge or approval of the proceedings in relation to the abduction of William Morgan; and expressed their disapprobation of the same, as a violation of the laws, and an infringement of the rights of personal liberty secured to every citizen of our republic.

The Lady of the Lake.—This little barque, so well known upon the lake during the late war, has met a most disastrous fate.—She left Niagara in a gale, on the 13th of December, for Oswego, and has not since been heard of. The Rochester Telegraph says, there is no longer reason to hope for her safety. All on board must have perished. The passengers were a lady from Oswego, her two children, sister and father. The crew consisted of Capt. John Rogers and three hands.

Fire.—The extensive Mills of Mr. Roby Fletcher, in New-Spawich, were consumed by fire, on Thursday night, inst. They consisted of a Grind and Saw-Mill, wheelwright's works, &c. with a considerable quantity of grain. The loss estimated at about \$4000.

Fire.—On Wednesday last, the 7th inst. between the hours of 2 and 3 o'clock, P. M. the building owned and occupied by Messrs. Thomas & Solomon Webb, in North Bridgton village, together with their household furniture, wearing apparel, notes and bank accounts, were all destroyed by fire.—*Portland Argus.*

Fire.—Seven adjoining buildings were lately burnt in Division Street, near Church-street, New-York.

During the last year, the sale of lottery tickets in Rhode Island exceeded the sum of one million, six hundred and sixty thousand, nine hundred dollars, and eighty cents. In New York, during the same time it exceeded one million. In Massachusetts, it amounted to seven hundred and fifty thousand dollars. *Proc. Pat.*

CONGRESS.

IN THE SENATE.—Bills enacted: establishing a port of delivery at Marshfield, Mass. and another at Rhinebeck Landing, N. Y.; to reduce the duties on tea, coffee & wine. The Senate has confirmed the appointment of Mr. Poinsett as Minister to the American and Mexican Congress, and John Boyle to the office of District Judge of Kentucky.

IN THE HOUSE.—Bills enacted: bill for the benefit of the heirs of Mr. Jefferson. This bill grants the favor of connecting the land lottery, authorized by Virginia, with the lottery in the City of Washington, which is a money lottery; to authorize those persons who have relinquished lands, to purchase the same at private sale; to exempt Swedish and Norwegian vessels from the discriminating duty; and to authorize the Secretary of the Treasury to exchange Stocks: System of Military Troops to refund certain duties paid by certain citizens of Maryland.

Mr. Livingston has introduced into Congress a resolution to inquire into the expediency of fitting out one or more vessels for the purpose of cruising on the Atlantic coast of the United States, during the winter seasons, to furnish supplies of provisions, and other such vessels that may have been blown off or otherwise in distress.

Petitions.—One was from Ohio and one from Pennsylvania for an exploring expedition to high, northern and southern latitudes—one was from citizens of Hartford, and one from Charleston, S. C. to have their post office closed on the Sabbath.—One was from H. S. C. Mass. to have a person employed to examine the public archives in England for papers relating to the settlement of N. America.—Several petitions were offered praying government to aid in removing free people of color out of U. S. States.

The Vice President.—The Committee of the House of Representatives, appointed to inquire into the conduct of the Vice President, in relation to the charge made against him by Elijah M. Mix, have made a report, the most material part of which is in the following words:—

"After a long and laborious examination, [the Committee] are unanimously of the opinion, that there are no facts which will authorize the belief, or even suspicion, that the Vice President was ever interested, directly or indirectly, in the profits of any contract formed with the Government through the Department of War, while he was entrusted with the discharge of his duties, or at any other time.—They are also of the opinion, that the conduct of Mr. Barlow, the present Secretary of War, in regard to the office of E. M. Mix, is not, in the slightest degree, deserving of censure. The accusation contained in the letter was regarded by him as a base calumny upon the Vice President, penned by a man wholly unworthy of notice; and the Committee have no reason to believe that the supposed truth of that accusation was at any time the basis of any act of the War Department."

MASSACHUSETTS LEGISLATURE.

IN THE SENATE.—Feb. 14, 21.—Bills Enacted:—to provide for payment to the county of Worcester, for the use of their house of Correction; in addition to an act entitled "an act to incorporate the Trustees of the Methodist Religious Society in Charleston; in addition to an act to incorporate the President Directors and Company of the City Bank to incorporate the first Methodist Episcopal Church, in the town of Andover, in the county of Bristol; to prevent the unnecessary delay and expense in the prosecution of real actions; to prevent and secure from damage Marshfield Beach and the Meadows thereof adjoining an act to unite Watertown and Brighton Fisheries in Charles River, and for the regulation and management thereof; an act in addition to an act to incorporate the Blackstone Canal Company; in furtherance of good commerce and the progress of this Commonwealth; an act to authorize the creation of a dam across Sagamore Creek; an act in addition to the several acts regulating Parishes and Precincts and the officers thereof.

Resolved passed, for procuring Hale's 35 to 27.

Resolved passed, for the Legation of J. Simons; to Amherst; relating to public.

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exclusively applicable to the objects of such an institution, and in authorizing any portion of that capital to be held in real estate.

The resolutions providing for the appointment of Commissioners for a Rail Road have been adopted in the House of Representatives; and it is proposed, that they constitute a permanent Board, to be composed of four members, with a clerk. We are happy to learn, that there is a very general opinion in favor of the experiment. In the hands of intelligent and practical men, it must prevail. The benefits of it will be great and lasting. It is said a Rail Road is to be contemplated from Boston to Providence.—There is now a good deal of transportation between these places; and it will probably increase, as their respective population advances.

MARRIAGES.

In Boston, Mr. Samuel L. Ingler, to Miss Frances Woods; Mr. Charles Newman, to Miss Velina Smith; Mr. Benj. Smith, Jr. to Miss Sarah Barnes; Mr. John M. Hewes, to Miss Susan Smith; Mr. Charles A. Wells, to Miss Sarah A. Stevens; Mr. Bela March, to Miss Mary Beal; Mr. Daniel K. Rhoten, to Miss Ann D. Sprague, only daughter of the late Capt. Joseph S.—At Lechmere Point, Mr. John L. Housa, to Miss Mary Page, both of this city.—In Cambridgeport, Mr. Ebenezer Fogg, to Miss Mary H. Davis.—In Lynn, Dr. Gordon Pellet, to Miss Brookfield, to Miss Susan L. Gardner.—In Waterbury, Mr. Charles Walker, to Miss Anna Swain, of Boston.—In Edgemoor, Capt. Abraham Calver, to Miss Eunice Coffin.—In Providence, Mr. Stephen Chipman, to Miss Phoebe C. Case, both of Mendon, Mass.—In Seekonk, Dea. William Ellis, to Miss Mary Wileon, only daughter of Dea. Peter W.—In Princeton, N. J. Rev. Dr. Bates, President of Mid. Col. to Miss Maria S. Lattimer.—In Bridgeport, by Rev. Mr. Colby, Mr. Jonathan Washburn, to Miss Sarah K. Pratt, of Bridgeport.

DEATHS.

In New York, Mr. Henry R. Lightfoot, 62; Mrs. Mary C. C. 70; Mrs. Ann Whiting 67; Mrs. Elizabeth L. 67; Mrs. Peter C. S. 67; Mr. Charles C. 36; Mr. T. A. Williams, son of Mr. E. W. 13; Mrs. Phoebe V. 40; Mr. John C. 40; V. 43; Mr. William Partridge, 40; Miss Agnes C. 35; Nancy Williams, 20; Caroline, youngest daughter of Mr. James Coolidge, 9 years.

In Charleston, Mrs. Harriet Scott, 20; daughter of the late Mr. Peter C. S.—In Cambridgeport, Mrs. Eunice K. Coolidge, wife of Mr. Charles C. 36; Mr. John C. 40; Mr. Joseph Dana, 70.—In Roxbury, Mr. Joel Stevens, 61.—In Brighton, Mr. Artemus Stone, 45.—In Watertown, Miss Eliza Sanderson, 22.—In Natick, Mrs. Tabitha Homer, 71.—In Dedham, Mrs. Mary Ellis, wife of Mr. Samuel F. 73.—In Canton, Mrs. Mary Myranda, daughter of Mr. John G. and Mrs. Elizabeth Wood, 7.—In Salem, Mr. Jethro Dole Pearson, 28; John Huntington, Esq. 84; a worthy patriot of the revolution.—In Marshfield, Mrs. Elizabeth Pratt, 78.—In Gloucester, Mrs. Margaret Farr 62; Mr. Edward Goss, 22.—In Concord, Mrs. Mary A. Hayward, 28.—In Northborough, Mrs. Elizabeth Blake, wife of Mr. E. B. 40.—In East Sudbury, suddenly, Mr. Marshall D. Stone, 38.—In Scituate, suddenly, Mr. Edmund Bowker, 95.—In Stoughton, Mr. Amos Williams, formerly of this city, 24.—In Deerfield, Mr. Ephraim Dickinson, 77.—In Longmeadow, Mr. Matthew Keep, 82.—In Danvers, Mr. widow Amos Adams, 62.—In Pittsfield, Thomas Gold, Esq. the oldest Counsellor of the Berkshire Bar, In Greene, Mr. a child of Mr. Langley, by its clothes taking fire.—A child of Mr. Clucks, by falling into a kettle of hot water.—In Andover, Mr. Dea. David C. 71.

In Holliston, on the 11th of Feb. Capt. Aaron Ames, 72.

In Raynham, Mrs. Harriet S. Williams, consort of Mr. E. Williams.

In Weymouth, Mrs. Hannah, wife of Mr. Nathaniel Holbrook, aged 70. "Her life was rich with Christ in God."

In New Salem, Mr. William Adams, formerly of En

POETRY.

FAREWELL TO THE WORLD.

From *Ferguson's Early Days*.
I go to the land where the pure spirits dwell,
Midst hovers of beauty and bliss;
Then why should I take an unwilling farewell
Of a false, fleeting world like this?
Do I wish to live over
The past once again,
That thus I discover
At parting such pain?
Oh no, 'tis not so; though my tears overflow,
To my Master and Maker I long to go.
Soft voices are calling—O haste thee away!
The feast is prepared, and the song;
The guests are in waiting, and we only stay
To hear thee in triumph along.
Our pious have power
Unknown to the world,
And earth, in an hour,
We'll leave far behind.
On high, as we fly to our home in the sky,
The stars seem to whirl as we pass by.
O Father! forgive the frail being that grieves
As she casts a last look behind,
On one that is tender, and one, that she leaves
Alone, on a journey of woe.
For a wife and mother
Perhaps they'll complain,
And the voice of another
Would cheer them in vain.
When deep in my sleep, a sad silence I keep,
They'll call on their loved one, and watch, and weep!
Thou God of all goodness, and mercy, and love,
With my dying breath raised to thee,
I trust that thou wilt for these mourners prove
The guardian angel that hast been to me.
Ere the soul shall have broken
Its fetters of clay,
O grant me a token,
In answer, I pray;
That I, with no sigh of regret, may then die,
And haste to the heaven that waits on high.

GENERAL MISCELLANY.

For the Boston Recorder and Telegraph.

GRAHAM SOCIETY—BOSTON.

Report presented the 29th of January, 1827.

Our Heavenly Father, in the plenitude of his goodness, has permitted us to assemble at this time, and, in addition to the innumerable favors already conferred, we are privileged to number the tenth anniversary of this Society. Ladies, another year has elapsed since we had the pleasure of meeting on a similar occasion; as the wheels of time have swiftly sped, it has in its course again convened us; we would therefore, call to your review the transactions thereof. Is its retrospect satisfactory? As professed followers of our blessed Saviour, have we obeyed his commands, and walked worthy of the vocation by which we are called? Have we done the things we ought to have done; been useful to the extent of our several abilities, in the performance of those duties required of us, to our God, our neighbors, and ourselves?—Alas, we are at least unprofitable servants! How humble then should we be if conscious of neglect.

What an abundant cause of gratitude, and how manifold are our obligations to the Father of mercies, for granting us the privilege of an existence in this favored land; particularly this portion of it.—Here the refinements of society are enjoyed, in all their luxuriance; literature with its fertilizing streams has enriched the human mind; and science, by the torch of genius, is unfolding its arcanes; and shure all, the light of the Gospel has illumined the path, once darkened by superstition; and opened to us a fountain from the streams of which issue life and immortality.

May we not be stimulated to exertion, by the bright example of those who have passed from this scene of action to higher spheres? The memoirs of her, whose endeavored same the hand of death has caused us to erase from these records, presents to us a picture of amableness, and piety, lovely in its nature, and desirable to possess. Another too, whose name is borrowed to distinguish this society, whose conspicuous in her day, and has left on record a proof of the high attainment of Christian grace, by a life of constant watchfulness, benevolence and piety.

The duties of this society require the pleasing satisfaction which can be derived only from the vigorous exertions. Those who are engaged in this cause, are called upon to exert themselves by efforts, have assisted with articles requisite for their comfort and respectable appearance in society; without suffering their feelings to be annoyed, or the hours of study interrupted by the anxious solicitude of "wherever shall we be clothed?" Though the utility of this beneficent society may be questioned, by some, and our humble means to benefit Christianity, ridiculed and deemed useless by others; would they not be loud in their censure, should any one attempt to speak from the sacred desk, without a regular course of education; then our efforts feel as they may appear, are not only useful, but highly commendable. In looking over the list of names to whom assistance has been rendered we can select ten young gentlemen, who are now filling important stations in the Church. Some are settled Ministers, and those otherwise situated, are engaged in the responsible office of extending the knowledge of truth; and with heartiest satisfaction we cheer the hope of seeing many other benefactors, with piety and zeal, honoring the cause they have espoused.

The high destination and deep responsibility resting on the professed votaries of our holy religion urge, not only to vigorous exertion, but purity of motive. Societies of this nature like all subsidiary things are permitted to flourish awhile, and then decline: there is a time however, when an impetus may be given, that will have a tendency to continue them in a prosperous state. We find from previous reports, the amount of annual subscription has gradually diminished; the receipts of the last year are less than at any former period; we would therefore respectfully recommend an individual exertion to those, interested in doing good. To whatever society we subscribe, we feel, or ought to feel, a lively interest in its prosperity. If each subscriber would make an exertion to gain another, in the course of the advancing year, we shall find at its close a considerable increase of funds, and consequently our means of usefulness proportionably augmented. This trifling duty repeated each coming year, we may with confidence anticipate a rich reward for the cause of Christianity to see the Statesman, Philosopher, and Scholar, assisted by the literature of past ages, where the human mind in its speculative flights has stretched its utmost bound;—humbly acknowledging the "beauty of holiness" in their blessed Redeemer? Notwithstanding Home and Voltaire have wielded the weapons of satirical wit in their hands, and sent their poisoned arrows, with herculean strength, at the heart of Christianity;—we see the "sun of Righteousness" arise with healing in its wings; extract the poison, and pour the oil of gladness over the bleeding wound;—leaving the sweet and soothing influence of religion to cheer the hearts of its recipients, and wait the soul in rapturous bliss to "mansions in the sky."

Ladies, we are permitted to see the dawn of that long expected day, when the knowledge of the Lord shall cover the earth, and the songs of the redeemed from under heaven shall rise before the throne of Jehovah, as acceptable incense. This thought should cheer us in the hour of darkness, support us under every trial, and induce us to the sacrifice of ease and indulgence; it should teach us that we move not in a confined sphere—but that the influence of our every action, will be deeply felt, through the vastness of eternity.

STATEMENT

Of Receipts and Expenditures of the Graham Society

from Jan. 1826 to Jan. 1827.

By Cash on hand, \$ 1 02
" received from annual subscribers, 50 00
" received from donors, 50 00
" interest received on permanent fund, 17 84
" articles sold to Corban Society, 9 00—128 46
" paid Directors' charges, 118 29
" balance remaining in the treasury, 10 17—128 46
" Permanent Fund, 250 00

(Signed) MARY EVARTS, Treas.
Received from the Brintree and Quincy
Aux. Soc., articles of clothing valued at \$25 50
From Mrs. Ames, of Marshfield, and a friend,
by Mrs. G. Rogers, articles valued at 10 72—36 52
Remaining in the Treasury, articles valued at \$ 33 60
Nine young gentlemen have been added to the list of 319 33
Since the organization of this Society, one hundred
and thirteen young gentlemen have been assisted
to the amount of \$2492 63
The thanks of the Society are presented to their Auxiliary
and Donors for their assistance.

NANCY BROWN, Secy.

TEACHERS' DEPARTMENT.

From the Portland Mirror.

ADDRESS TO SCHOOLMASTERS.—Concluded.

I take leave of the department of literary instruction, not because the subject is exhausted, but because I would not exhaust your patience. But I must elicit your attention to the department of moral instruction. Say not, this does not belong to you, or is not expected of you, or that your whole time is taken up in other duties. The service is required of public schoolmasters, by the law of the state under which you are appointed. It is expected of you by all the sober and reflecting part of the community, who look to our common schools as nurseries of that virtue which is to be the support of our social and civil blessings in future times. The duty is implied in the nature of your contract, and in the nature of the relation which subsists between yourself and your pupils. Those young immortals are intrusted to your guidance, at a very interesting and important period of their moral existence. "Just as the twig is bent, the tree's inclined." Early impressions are lasting; and, in country towns, those received at school are more influential on the minds of children, than almost any which they receive. While, therefore, you give them the rudiments of science, you will surely not neglect what they should know as moral agents and accountable creatures.

Your first concern here is, to understand well the subject, on which you are to teach others. It has been a lamentable fact, that too many of our schoolmasters had very little correct knowledge of moral principles; they scarcely thought of preparing themselves for this part of their duty. Perhaps we have reason to hope there is recently some favorable alteration, though there is much room for more. You would blush to be found at the head of a school, without being able to write and read, or without a knowledge of grammar and arithmetic. Ought you not then to be able to teach at least "the first principles of the oracles of God?" Do you feel unprepared for the task? Then repair to the fountain head of wisdom, and "with all your attainments get understanding." The principles proper to inculcate on children, are manifest in the Bible. They only require attention, a teachable spirit, and prayer to the Father of lights, in order to be clearly understood.

Occasions frequently occur in school for inculcating religious truth, without the formality of a regular address, though seasons should be set apart for the latter. Instances of misconduct admit of improvement for the instruction of the offenders, and as an impressive warning to others. The articles in their miscellaneous reading may often be turned to good account. Indeed a mind intent on doing them good, may make almost any occurrence speak for the instruction of your little audience. I would not advise the introduction of doctrinal catechisms, in which the peculiar views of any class of Christians are advanced. Your business is with the great principles of right and wrong, which no believer in revelation will deny. Take the Bible, therefore, as your text book, and guide your pupils by its light. If you cannot enlarge by explaining and applying its truths, at least read the sacred word in school. I fear the moral effect from its being read as a school book is not always salutary; for the object is to learn to read, not to know the will of God. I would by all means have it used, but the other business of the day should be suspended, the serious attention of the whole school should be required, and the season should thus be set apart for a solemn exercise. But besides this, read the bible to them yourself, with that solemnity which becomes the oracles of God. This is felt as a distinct exercise, and not as knowledge of words. It will be an accompaniment, and of the value of its utility, it may produce a salutary and durable effect.

And can you go out and in before your interesting family, seeing their dangers and your own, and receiving with them the mercies of God, without carrying them to the mercy seat? Can you bear this great burden of duty, and sustain this care, without pouring out a prayer to God? Can you read to them the abundant commands of God to pray without ceasing, and yet never pray? A mere form of words, it is true, is useless, and only a solemn mockery of God. But the prayer of the contrite is his delight. Beg then the blessing of God on your labors, and his mercy for yourself, and the souls committed to your care.

INFANT SCHOOLS.

This is a subject which has attracted much attention in England, and enlisted in its favour some of the most distinguished philanthropists of that nation—among whom may be reckoned Mr. Brougham, Mr. Wilberforce, & Mr. McAney. Originally designed for the education of poor children, they are now beginning to be established for the children of the rich. We are glad to see that the attention of our countrymen is turning to the subject. The American Journal of Education has given a minute account of the system and recommends it highly. A meeting of a few friends of education was lately held, to consider the expediency of establishing an Infant School in this city. After an interesting statement from Professor Goodrich, of Yale College, and H. L. Ellsworth, Esq. of this city, relating to several Schools which they visited, the last year, in London, and Edinburgh, it was resolved to attempt the establishment of a School on a similar plan here. At a subsequent meeting, a Committee of Ladies and Gentlemen was appointed, and a subscription was opened, for carrying the resolution into effect. We understand the Committee are taking efficient measures for that purpose. A letter from Professor Goodrich, to Rev. T. H. Gallaudet, states that there is none in New-York, and one from a highly respectable individual of Philadelphia, to the same, states there is none in that city. We think it will be honorable to the citizens of Hartford, if their School should be the first established, this side the Atlantic. Beside the direct advantages which we anticipate, its influence on our primary Schools would, in our opinion, be enough to justify some expense and effort for the sake of introducing the system into this country.—*Hartford Ols.*

None of our readers who have perused the numbers of our first volume, can we think, retain a doubt that primary education has hitherto laboured under several serious defects, which the system adopted in infant schools would not fail to remove. The first of these defects which we would now mention, seems to be the entire neglect of physical education.

The little pupils are too commonly converted into prisoners; and the confinement of body and soul seems to be the predominant object in the arrangement of the school room, the position of the scholars, and the regulations of the instructor. The management of infant schools, as delineated in our first volume, must, we think, have shown that all these features of the prevailing method, are positive hindrances, rather than aids to improvement; and that they are in fact equally injurious to the pupils and the teacher. Physical culture and enjoyment, it has been demonstrated, may be happily blended with the daily lessons of the school, so as actually to become inseparable. It seems to us a matter of very necessity that the improvement of primary

schools, in this particular, should be commenced forthwith. Is it worthy of the character of any of our large towns or cities, to have their primary schools in their present neglected condition? We will not detain our readers by a painful description of what many of them may daily see,—buildings which by their diminutive size and accommodations, seem designed to crowd and suffocate their tender occupants, and which, from their obscure and inconvenient location, are equally dismal within and without—no play ground, no scope for exercise or enjoyment,—and to crown the scene of infelicit, a full school in the heat of a summer day; each little sufferer wedged in by his companions. There is, we know, here and there, a difference,—a pleasant, airy, well-lighted, well-seated school room; but these are as the exceptions to the general rule. Here, then, is a wide field for immediate reformation; and if the intelligence communicated in our pages, can contribute to this end, we shall feel abundantly compensated for every effort.

More, however, than what has been now suggested, remains to be done. The moral instruction of children at primary schools needs vastly more attention than it has yet received. It is not enough that occasional approbation or rebuke be dealt out as the exigencies of the case or the moment may seem to require. Something systematic and permanent should be attempted,—indeed, should be made one of the principal objects in such schools, where the foundation of disposition and character is laid for life. Here, too, the method adopted in infant schools, suggests the means of improvement. In these institutions, the cultivation of the heart receives its proper place in the scale of estimation; it is not treated as a thing which it is very well to keep in view occasionally, or as at best but a sort of collateral object. It is made the grand aim which the teacher must always have before him,—come of intellectual improvement what may.

But the intellectual discipline of children is by no means neglected in the infant schools, it is pursued, in fact, on a much more rational and efficient plan than is adopted in even the best of primary schools. The whole method of cultivating the intellect is planned with reference to the formation of mental habits, rather than to the acquisition of a given quantity of spelling or reading. The attention is awakened and interested on a multitude of pleasing and useful subjects, by submitting to the observation of the senses a variety of striking objects or representations. The principle of curiosity is excited and gratified; an early tendency to inquiry and investigation, and a pleasure in mental exercise, are produced, which naturally lead to habits of reading and reflection,—the great safeguards of the heart, and among the best enjoyments of life. Instruction is given in a familiar and pleasing shape which delights the young recipient, as much as it advances his intellectual character. The whole business of early education is invested with such an aspect as makes it, throughout, a source of direct and never-failing enjoyment. In these respects, too, our primary schools stand much in need of improvement. Our prevailing methods are addressed too much to the mere exercise of memory; the scheme of instruction is too narrow and exclusive; it debars children from many sources of improvement and happiness which their Creator seems to have designed for them. We shall not, therefore, consider the subject of infant schools as exhausted, while it continues to furnish suggestions for the improvement of early education in any of its branches.

American Journal of Education.

YOUTH'S DEPARTMENT.

AMUSEMENTS.

Reasons why we should not go to plays, balls, and parties of carnal pleasure.—1st. Because our good can be derived from no mended. And as it is the object of God, in various ways, to make the bad good and the good better, we ought to pursue the same noble object in all our plans and pursuits. But who ever grew wiser or better by visiting a play or party of pleasure? Does not stubborn fact prove the contrary? Have not husbands and wives, children and servants been converted for the worse? Now, unless we possess the vanity and presumption to suppose we have naturally more virtue and fortitude than our neighbours, may not we be hurt as well as others?

2. Because time may be better employed.—Time is an invaluable talent. And can we set so little by it, and have so small a sense of our responsibility to God, as to squander it away? I have heard of a heathen emperor killing troublesome insects, to pass away the time which hung heavily upon him. But, I presume, if we conscientiously perform all the public and private, personal and relative duties of life, we shall find little time left to devote to imitation of the heathen emperor, much less to waste in the ball room or theatre.

3d. Because it is a misappropriation of money. When every demand is answered in a family, in an ordinary case, even with the best economy, our stock of money will be nearly exhausted. But if there should be a trifling surplus, or we should have command of a fortune, there are other demands to be answered, before we are at liberty to waste our Lord's substance. Indeed, if any thing remain in our hands, after supplying our poor neighbours, whom God has sent to us with a check, we must return it with interest to the original owner.

4th. Because we ought never to be found in bad company.—But do not good people go to these places? It is granted that those are sometimes found there, who, according to their profession, ought to be found in better company.—But I have no opinion that a child of God will, of choice, meet with the worst of people, viz. thieves, gamblers, drunkards, pickpockets and prostitutes. This promiscuous multitude is found at plays, &c. What regard can we be said to pay to the word of God, "Thou shalt not go with the multitude to do evil," if we frequent places of this description?

5th. Because we must not set a bad example. As insignificant as we may seem, we have a connection with the vast chain of beings in the universe; and our principles and examples may, in some respect, affect the principles, character and destiny of each link in this chain.—"One sinner destroyeth much good." If we waste our time, there will not be wanting many who will imitate us, as if impelled by the law of attraction. If our example is not so perfect as we could wish, let us be careful that we do not set a bad one.

6th. Because Almighty God has forbidden it. The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. "If sinners entice thee to sin, consent thou not." "Enter not into the path of the wicked, and go not in the way of evil men." "Be not among wine bibbers, among riotous eaters of flesh." "Abstain from all appearances of evil." "Evil communications corrupt good manners." "Young men likewise exhort to be sober minded." "Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting." "For every idle word that men speak, they shall give an account thereof in the day of judgment." In view of these solemn prohibitions of Jehovah, who can consume his time and money at plays and parties of carnal merriment?

7th. Because we must soon die.—And who would meet death in a ball room? or go from the theatre to the "judgment seat of Christ?" The interview which the Rev. Mr. Hervey had with a young lady in a coach, though familiar to every one, may always be introduced with profit, and in this place is very pertinent. Talking fast in praise of the theatre, she said, there was the pleasure of thinking on the play before she went; the pleasure she enjoyed when there; and the pleasure of reflecting upon it when in bed at night. When she was done, Mr. Hervey, in a very mild way, said, that there was one pleasure more, which she had forgotten to mention. She replied, "What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered; "Madam, the pleasure that it will give you on your death-bed." She was struck with great surprise, and had not a word to say, and the consequence was, she never went any more to the play; but followed those pleasures would afford her satisfaction on her death-bed.—READER, GO AND DO LIKEWISE.

B. F. L.

LITERARY AND SCIENTIFIC.

American Lyceum.—or associations for Mutual Instruction in Science and the Arts. Delegates from the several Lyceums established in the towns of Leicester, Brookfield, Oxford, Millbury, Shrewsbury, Holden, Rutland, and Southbridge met at Leicester, Jan. 26, 1827, and organized a permanent Board, to be composed of Delegates from the different Lyceums. An address was delivered by Rev. J. Nelson, which is to be published. Hon. N. P. Denn was chosen President; Rev. H. Burdwell, Vice President; Ira Barton, Sec. and Treasurer; A. H. Ward Esq. Corresponding Secretary.

It is with pleasure we learn that a gentleman of Baltimore, a civil engineer, has made an important discovery in the means of moving machinery and of propelling boats, &c. By comparative trials of this engine with the ordinary modes of using steam, at least fifty-six per cent is saved, in the consumption of fuel and of water; while a reduction in the weight and capacity of the boiler is effected in the same ratio. A pressure of 15 lbs. to the square inch is found, by observation, to be all that is requisite. Several scientific gentlemen of our city, fully qualified to decide on subjects of this nature, have witnessed the experiments by this engine, and have expressed their conviction of its durability, economy and safety. The inventor will shortly furnish the public with a more ample account of his discovery. [Bal. Am.]

Scientific Discovery.—An Italian chemist has discovered that the Green color contains the principle of the magnet, and that this color suffices to render a steel needle magnetic. To produce this effect, he decomposes a ray of light by means of a prism, and exposes a steel needle for some time to the action of the green ray; the needle soon becomes magnetic. This experiment has just been repeated with success at Ghent.—*Lit. Chron.*

OBITUARY.

Died, in the third parish of West Springfield, January 27, Mr. EARL DENHAM, eldest son of Doctor Dunham, aged 28 years, & a member of the Senior Class in Union College.

Mr. D. was possessed of an amiable disposition, which discovered itself in a pleasant and conciliatory deportment, from early childhood. At the age of about twelve years, during a revival of religion in his native place, he was the subject of serious impressions, and indulged a hope that he was born of the Spirit. Soon after that period, he made a public profession of religion, and through the peculiarly dangerous season which intervened between that time, and the time of his death, it is believed that he exhibited, in a good degree, the firmness and consistency of the Christian character. About eight weeks previous to his death, he was violently seized with pulmonary complaints, by which most of his family have been swept away, from which period, he became the subject of a rapid decline. During his whole sickness he manifested an entire submission to the will of God, and became peaceful and happy at the thought of being in his hands, though from the peculiar character of his disease, he was unable to relate his dying exercises, yet there was every thing to indicate that his faith penetrated the gloom that hung over the dark valley, and that on the "ed of death, he anticipated the joys of Heaven. What though his parents, who in a few months, have followed three of their children to the grave, feel that their souls are broken, let their joy be in tribulation, when these souls embrace in real joy, the purposes of his life were early broken off;—a life which, if it had been spared, he would probably have devoted to the ministry of reconciliation; yet those who knew him indulge the hope that he has gone to partake of higher joys, and to share in a holier service. Com.

In Otis, (Me.) Nov. 14th 1826, Mrs. HARRIET D. LEE, wife of Rev. J. Lee, aged 31 years. Although she needs not any eulogy from man, for her record is on high, it is but an imperfect tribute to her excellence, to say, that the early devoted herself to God, and leaving the circles of the gay and unworldly, entered the sacred and holy service of the saints, the excellent of the earth. She had the spirit of self-denial, and habitually manifested it, by cheerfully moving in a retired sphere of usefulness, by sacrificing private gratification to the good of others. A tender mother, a faithful and amiable wife; a kind, constant and affectionate friend; a consistent and devoted Christian; her memory is embalmed in the hearts of her relatives and acquaintance. In her last sickness, though she experienced an occasional conflict with remaining sin, she manifested entire confidence in that Saviour, whom in childhood she had loved and chosen;—exhorted her husband to urge all to come to him without delay; and amidst her severest sufferings, her chief desire appeared to be that God might be glorified. Her death, while it has removed many a heart sander, enforces anew the apostolic injunction, "Be ye followers of them who through faith and patience inherit the promises." Com.

[The above is an additional account, sent because a former one was brief and imperfect.]

NEW PUBLICATION.

THIS DAY published by N. S. SIMPKINS & Co. Court-street, *The Christian Visitor, or Religious Miscellany*, No. 1, for January and February.

Editorial Address.—Address to Christians of different Denominations.—New Year's Address.—The Bible—Meditation.—Public Worship.—Spiritual Nature of Christianity.—Are you a Christian?—Difference of Opinion.—True Candor.—Nature of Christian Faith.—Christ Stilling the Tempest.—Winter—Belief in the Bible—Praise.

Notwithstanding the numerous religious publications of the present age, it is thought by many that a work of a more practical nature, standing aloof from the area of polemic divinity, may be useful, and indeed is greatly needed. Such a work is contemplated in the present attempt.

It will be the aim of the *CHRISTIAN VISITOR* strenuously to enforce those great truths on which Christians are generally agreed. Leaving to other publications the discussion of controversial topics, it is the design of this, to promote the spirit of practical piety and of candor, union and love among Christians of different denominations, to prompt them so far as they have already attained, to walk by the same rule, to love the same things, to love to God and love to man—a vital belief in Jesus Christ as the Saviour—grateful obedience to his requirements and a faithful imitation of the example he hath set us, "that we might follow his steps," to cherish on points of difference a becoming sense of human frailty,—a due regard to the rights of conscience,—a deep sense of human accountability,—a decided preference of practice to the theory, enforcing this great principle, that religion has more to do with the heart than the head. In a word, it would press upon the attention a practical regard to religion, and aim to convey to the mind such a deep sense, such an impressive view of the duties we owe to God, to man, and to ourselves, as may command the heart, and influence the life to obedience from Christian views and motives.

In addition to original communications, selections will be made, so far as compatible with the nature and design of this work, from various religious publications, of different denominations.

CONDITIONS.—The work will be issued once in two months, and contain from 36 to 48 pages duodecimo, printed on superfine paper, in advance, or \$1.50 at the end of the year, after which, should encouragement be given, it may appear monthly.

Subscribers received at *Hilliard, Gray & Co. Lincoln & Adams*, Boston, Mr. Stacy, Concord; R. S. Wood, Concord; H. Plummer & Sons, Yarmouth; J. R. Biggins, Salem; J. Collier, Plymouth; Dorr & Hoiland, Worcester; Charles Whipple, Newburyport. Feb. 16.

FIRE INSURANCE.

C. D. COOLIDGE, No. 75, State-street, Boston, Agent for the *REINA FIRE INSURANCE COMPANY* of Hartford, Conn. The Public that this Company continues to insure against loss or damage by Fire, Buildings, Merchandise and Factories of any description. Also, Ships in port, and their cargoes, on the most favorable terms. In addition to the capital Stock of \$200,000.

(the whole of which is amply secured) this Institution possesses a considerable surplus, and is safely invested. Parties insured may therefore repose the fullest confidence in their ability to adjust with promptitude and liberality all losses or damage, which if occurring on policies issued by the agent will be paid by him. Feb. 11.

REVIVAL OF RELIGION.

JUST received, and for sale by CROCKER & BREWER, Theological Bookellers, 50 Cornhill. A NARRATIVE OF THE REVIVAL OF RELIGION, in the County of Oneida, particularly in the bounds of the Presbytery of Oneida, in the year 1826. Feb. 16.

THE ADAMS FEMALE ACADEMY.

WILL be open for the reception of YOUNG LADIES on the 18th of April next. It will be continued under the superintendence of Miss Z. P. GRANT. The course of instruction will be essentially the same, as has been pursued in the Institution for the three years that it has been in operation. There will be two terms in the year, of 14 weeks each, separated by a vacation of two weeks preceding the second Wednesday in August.

*Price of board, from \$1 50 to 1 75 per week. Tuition \$6, or a term of fourteen weeks, to be paid at entrance. (35) As the classes will be formed soon after the opening of the Academy, and as each branch will be taught systematically, it is important that the pupils should enter at the commencement of the first term.

GEO. FARRAR, Secretary.

Londonderry, Jan. 30, 1827.

APPROVED BLACK INK POWDER,

AND LIQUID INK.

SAMUEL KIDDER & Co. manufacture Black Ink Powder and Liquid Black Ink, of an improved quality. For more than twenty years, S. Kidder has been engaged in the manufacture of Ink Powder, and has during that period devoted his attention to the improvement of the composition. The article now offered to the public, is warranted equal to any in the country. Its peculiarities are, a permanent black, without the usual glutinous properties which prevent the easy flow of the Ink from the pen.

It is deemed unnecessary to assert any thing further in favor of this above named article, but respectfully refer to the annexed certificate.

The Ink made by Messrs. Samuel Kidder & Co. we consider uncommonly good, and at least equal to any which we have ever used.

Samuel Payson, Cashier Mass. Bank; Chester Adams, do. Union Bank; Charles Hood, do. Commonwealth Bank; Geo. Homer, do. State Bank; M. S. Parker, do. Suffolk Bank; Ph. Mares, do. N. England Bank; John S. May, do. American Bank; Chas. Sprague, do. Globe Bank; D. A. Sigourney, do. Washington Bank; Gordon Steele, do. North Bank; Henry Jacques, do. Banker Hill Bank; Martin Lane, do. Cambridge Bank. Boston, July, 1826.

(37) For sale, wholesale and retail, by the Proprietors, under Washington Hall, Charlestown, Mass. and by appointment, by JOSEPH KIDDER, 70, Court St. Boston.

COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of BARTLETT & BREWER, Dissolved. Expired by its own limitation on the 31st ult. and is dissolved. All persons indebted, whose notes or accounts have become due, are requested to make immediate settlement, and those having demands on them are requested to call and receive their dues. THOMAS BARTLETT.

SAMUEL N. BREWER.

THOMAS BARTLETT, having relinquished his interest in the business to SAMUEL N. BREWER, would respectfully recommend him to the patronage of the customers of the late Co., his friends and the public. He retains a counting room in the premises, where persons having business with him are requested to call between the hours of 10 and 2. No.

COPARTNERSHIP FORMED.

SAMUEL N. BREWER, having entered into Copartnership with his brothers, NATHANIEL BREWER, M. D. and WILLIAM A. BREWER, the business will be continued under the firm of

SAMUEL N. BREWER & BROTHERS,

at the old stand.

1st 61—363cs.

WILLIAM A. BREWER.

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